ISLAM

An Introduction

Researched and Compiled by:

Mohammad Hanif

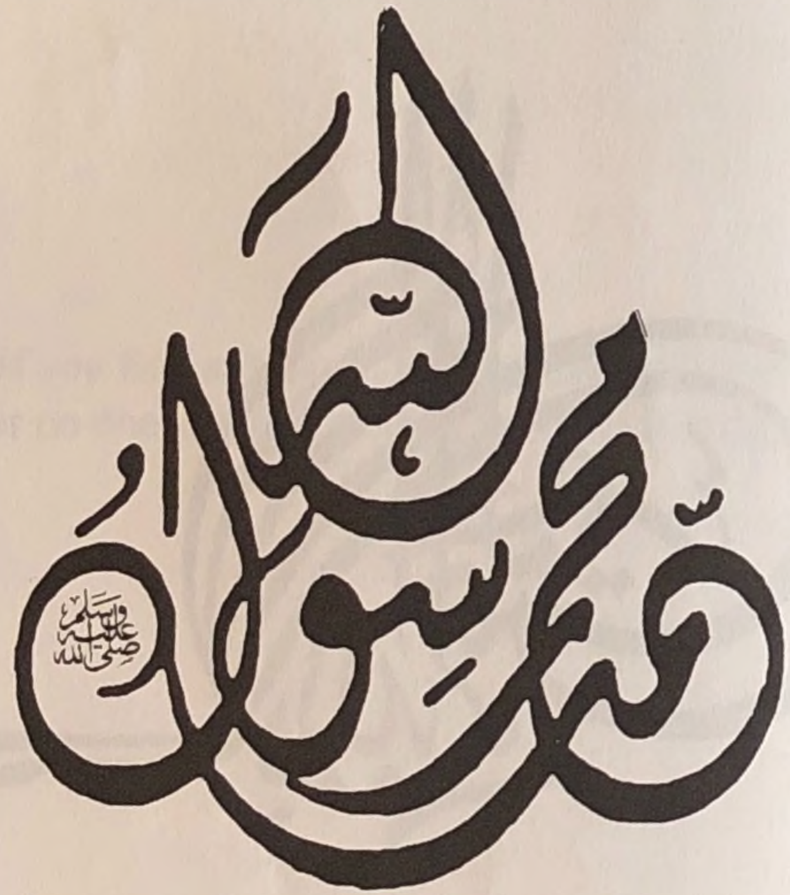
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If you find any fault, then correct it I pray
For no one is faultless except Allah Almighty



Bismillahir Rahmanir Rheem

In the name of Allah Almighty, the Most Compassionate, the Most Merciful



Muhammadur Rasoolullahi (Sallallahu alaihi wasallam)

Muhammad(S.A.W) is the Messenger of Allah

DEDICATION

This book is dedicated to the ever lasting memory of Hafiz Mohammad Amin. He was an inspirational mentor who encouraged us to start Anjaman Islah-Ul-Muslimeen (A.I.M). He continued to support and guide A.I.M until the day he left for his heavenly abode in 1993.

May Allah Almighty have mercy on him in the hereafter and grant him a place in Heaven with our beloved Holy Prophet Mohammad (Peace be upon him).

Additionally this book is dedicated to all the A.I.M torchbearers of the past, the present and the future. May Allah Almighty guide them and their families on the path of our beloved Holy Prophet Mohammad (Peace be upon him).

PREFACE

In the name of Allah Almighty, the Most Compassionate, the Most Merciful

Praise be to Allah Almighty and may his peace and blessings be upon the Holy Prophet Muhammad (Peace be upon him), his family and companions, and all those who follow him.

This is an informative book which covers key aspects of Islam, primarily aimed at students and young people.

This book 'ISLAM – An Introduction' is a basic study of key aspects of Islam in a question and answer format. The book is simple, understandable and straightforward description of Islam, its approach to life, the articles of faith, its worships and prayers.

The primary goal of this book is to inform those who know little about Islam and to enhance their understanding. Also it deals with issues that the people seem to have misunderstood or forgotten. As an educator that is all I can ask for and as a Muslim, that is all I can aspire to.

I would feel thankful if this book leads to a better understanding of Islam amongst people and thus contribute to their development as good members of

society. Whether these expectations are fulfilled is some thing the reader will have to judge.

On behalf of Anjaman Islah-ul-Muslimeen (A.I.M), I would like thank all the individuals and organisations who have contributed to the compilation of this book. Also to extend A.I.M's appreciation to all the people that have supported us for many years and Inshallah will continue to do so; thank you for continuous support and may Allah Almighty reward you both in this world and the hereafter.

Since I have had the honour to undertake research and compile this book I take the ultimate responsibility for any mistakes that may have occurred in this book. I thus seek forgiveness from Allah Almighty for any errors that might have occurred.

Researched and compiled by

Mohammad Hanif

On behalf of Anjaman Islah-ul-Muslimeen

Anjaman Islah-ul-Muslimeen is a charitable organisation that has been established since 1983 in Nelson, county of Lancashire in the United Kingdom. Its aim is to promote Islam to all human beings. All members are followers of Sunnat Wal Jammat, Hanafi maslik.

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BOOK 1

CHAPTER 1

ONENESS OF ALLAH ALMIGHTY

Q1) In Islam how many fundamental beliefs are there?

Ans: Islam is based on three fundamental articles of faith:

i) Tauheed - Oneness of Allah Almighty,

ii) Risalat - Prophethood of Hazrat Muhammad (Peace be upon him),

iii) Maad or Akhirah - the Resurrection, the last day (Qiyamat).

All other matters about faith are contained within the above three.

Q2) What is the meaning of Tauheed (Unity)?

Ans: Tauheed means to testify, believe with the heart and confirm with the tongue that Allah Almighty created everyone and everything. He has no partners, neither in His Divine Self (Zat) nor in His Divine Attributes (Sifat). He has does not have any partners in His Rule or in His being worshipped.

Q3) What proof is there about the existence of Allah Almighty?

Ans: The existence of Allah Almighty is brighter than the sun. The certainty of His existence is present in the nature of all beings especially in times of disasters, illness and when nearing death. Even arrogant atheists often allow this natural instinct to become evident by turning towards Him and saying His Name at the spur of the moment.

Q4) What is the proof of Oneness (Tauheed)?

Ans: The proof of the Oneness of Allah Almighty is firstly the intellect i.e. human intellect, as long as it is of sound mind it is able to take in and hold the concept that Allah Almighty is One. This is why the great philosophers were convinced about the Oneness of Allah Almighty. Secondly, there are proofs that are told in the Holy Quraan.

Q5) What is the Quraanic evidence on the Oneness of Allah Almighty?

Ans: So many Quraanic verses teach us about the Oneness of Allah Almighty, for example:

a) And your God is the One God; there is no God but He – the Most Kind, the Ever-Merciful. (Surah Al-Baqarah 2:163),

b) Allah testifies that there is no other deity to be worshipped as God but He; and the angels and those endued with knowledge; they also bear witness that He is the Sole Executor of Justice... (Surah Ale-Imran 3:18),

c) Had there been in the earth and the heaven other gods beside Allah, then both these (worlds) would have gone to ruins... (Surah Al-Anbiya 21:22), and

d) ...observe, (if there were many gods), then each god would have gone off with what he had created and those gods would have tried to assert themselves over each other. Glorified be Allah above all the (improper) things they ascribe to Him! (Surah Al-Mu'minun 23:91).

Q6) How many aspects of Tawhid are there?

Ans: There are four aspects of Tawhid:

(i) Besides Allah Almighty no one is to be believed as 'Wajib-ul-Wujud',

(ii) Besides Allah Almighty we should not believe in anyone else as the Creator of the spiritual and natural worlds,

(iii) Everything in the sky and the earth, whatever is between them and beyond them, belong to and are controlled by Allah Almighty,

(iv) Besides Allah Almighty there is none worthy of worship.

Q7) What is the meaning of Wajib-ul-Wujud?

Ans: Wajib-ul-Wujud is one whose existence is compulsory and whose non-existence is impossible i.e. He always existed, will live forever and never have an ending (i.e. never die). He was not created by anyone but he created everything. His existence is due to Himself (i.e. He does not rely on anyone else). All of this means that this special being is and can only be Allah Almighty.

Q8) What does Qadim (Eternal) mean?

Ans: Qadim is one who existed before time i.e. from infinity. This is also known as Azli i.e. being without a beginning.

Q9) What does Baqi (Remain) mean?

Ans: Baqi is one who will exist forever. This is also known as Abadi i.e. remain existent without an ending. All these attributes only belong to Allah Almighty.

Q10) Besides Allah Almighty, what else is eternal (qadim)?

Ans: Just like Allah Almighty's Divine Self (Zat) is eternal without a beginning or an end, so likewise His Attributes (Sifat) are also eternal without a beginning or an end. Everything else besides these is called hadis (created). Anyone who believes that something else is eternal or that it is not hadis, then that person is a disbeliever and a polytheist. Like some European philosophers believe that matter and the soul are eternal, they are definitely polytheists.

Q11) What does hadis (created) mean?

Ans: Hadis means something that did not exist and was created or is likely to be created.

Q12) What is Allah Almighty's special name?

Ans: The Creator's distinctive name is Allah, which is also known as 'Ism Zat'. Besides the name Allah all other names that describe His Attributes are known as 'Ismay Sifat'.

Q13) How many names does Allah Almighty have?

Ans: He has many names. It is mentioned in the Hadees Sharif that the person who learns ninety-nine (99) names of Allah Almighty will go to heaven.

Q14) Can any other names besides these be used for Allah Almighty?

Ans: To use names to represent Allah Almighty those are not in the Holy Quraan or in the Hadees Sharif is not allowed. For example to say that Allah Almighty is Sakhi (generous) or a Rafiq (friend) is not allowed. Also to use those names that are used by other people and have the wrong meaning (in describing Allah Almighty) are not permissible i.e. names such as Ram (used by Hindus to represent a god-head) or Parmatama (used by Hindus to mean 'soul of the universe').

Q15) Can you keep Allah's name with someone else's name?

Ans: Some names of Allah that are used in conjunction with other people's names are allowed e.g. Ali, Rashid and Kabir. This is because these names do not have the same meaning when applied to people. However to make fun and joke with these names is strictly forbidden.

CHAPTER 2

BELIEF IN ALLAH ALMIGHTY

Q1) What should be a Muslim's belief about Allah Almighty?

Ans: The following facts have to be believed in regards Allah Almighty:

i) There is only one Allah and there is none like Him. He is father to no one and has no son. He has neither a wife nor a family. There is no other like Him.

ii) Allah Almighty is perfect in every way. He is free from all doubts, mistakes and weaknesses. He is pure. He is free from anything which might reflect any doubts or mistakes.

iii) He is independent and the whole world depends on Him.

iv) He is Eternal in the beginning and will be Eternal in the end. All his qualities like His personality are forever. This means that He is from the beginning and will always remain forever.

v) He is immortal (Hai-yu Qai-yoom) i.e. He is eternally immortal. He gives and takes life as he wills.

vi) He is all powerful (Qadeer or omnipotent) and has command over everything. He does whatever He wants and whenever He wants it. No one controls Him.

vii) He is All-Hearing (Samee). He hears everything that is happening in the world all the time, such as: whispers, ants crawling, leaves making sounds, winds blowing, etc. listens to whoever says anything or makes a call.

viii) He is All Seeing (Baseer). He sees everything. Nothing is hidden from Him even if it is in the dark or light, near or far or even large or small.

ix) He is All Knowing (Aleem and Omniscient). He has knowledge of everything that happens in the world. He knows whatever is happening now, what has happened before and whatever is going to happen in the future. He knows all our conversation, intentions, opinions and whatever is hidden in our hearts. He knows everything and not a particle is concealed from Him.

x) Everything is in His control. Whatever He says, will happen and whatever he says not to happen, will never happen. Nobody can do anything without His permission. Even a bird cannot move its wings. Nobody can move without His command.

xi) He is the one who creates everything. Whatever we are and whatever we do is ordained by Him.

No one besides Allah owns anything. He is the one who has created the whole world. Everything small or large is created by Him. If He wishes to create, He does so merely by saying KUN.

xii) He is most sustaining (Razzaq). He provides food to every single creature in the world, from the smallest to the largest. He is the only sustainer. He is the Lord and Master of the Universe.

xiii) He also speaks, all the heavenly books and the Holy Quraan are His Words.

Q2) With which things does Allah Almighty use to hear and see?

Ans: The attribute of Allah Almighty are also according to His dignity. There is no doubt that He listens, sees, talks but He is not dependent upon ears, eyes and a mouth like us. He hears without ears and does not even need air to hear. He sees without eyes and is not dependent upon light to see. He speaks (kalaam) without using a tongue and His Words Are free from sound and letters.

CHAPTER 3

ATTRIBUTES OF ALLAH ALMIGHTY

Q1) Who is the Creator, Controller, Maintainer and Owner of the whole world?

Ans: He is One Allah. He alone is the Supreme Creator of everything irrespective of mankind (all creatures) and their actions. He alone controls the whole universe and causes the evolution and transformation of His creatures from one condition into other thereby to develop them to the perfection. He creates actions (to be done till the end of time) with His Wisdom and Command. He is the Owner of the earth and the sky. We are His mere servants. Our entity and everything belongs to Him. All these wonders and phenomena of the earth and the sky which defy human attainment and science are self-proofs of the fact that all these things have neither come into being by themselves nor can sustain unless created and sustained by the All-powerful Creator and Sustainer Who can be none but Allah alone, the Unique, the Subduer, the Lord of Majesty and Bounty.

Q2) What does Allah mean?

Ans: Allah is the proper and personal name of Allah Almighty Who is Eternal, Self-existent and embodies all attributes of goodness, glory and perfection and is free from all blemishes.

Q3) What does Sifaat-e-Kamaaliah mean?

Ans: Allah Almighty is Self-existent. His Person possesses all excellences, best attributes and perfection and is beyond all blames, shortcomings and weakness. Such great attributes, Allah Almighty is possessed of, are called Sifaat-e-Kamaaliah.

Q4) How many Sifaat-e- Kamaaliah are there?

Ans: Allah Almighty is the perfect embodiment of innumerable attributes and excellences. Of which nine are the most prominent. However, the remaining attributes belong to these nine ones directly or indirectly:

a) Hayaat (Self-Existence, Eternity)
b) Qudrat (Omnipotence, All-powerfulness)
c) Iraadah-o-Mashi-yat (the will to do what He wills)
d) Ilm (Omniscience, All-knowledge)
e) Samta (All-hearing)
f) Basar (All-seeing)
g) Kalaam (Speech,Word)
h) Takveen-o-Takhleeq (Creativeness)
i) Razzaaqi-yat (Provision of subsistence, food).

Q5) What does Hayaat mean?

Ans: Hayaat means Haiee (Eternally living). He is not only Himself living but also infuses life into all things (creatures) and makes them survive and then annihilate them when He wills.

Q6) What does the attribute Qudrat mean?

Ans: Qudrat means Qadeer (Omnipotent, All powerful). Allah Almighty is Omnipotent and is All-able to do what He wills. Nothing is out of His control and beyond His Power. He can create a (living) thing out of nothing and destroy a living into nothing. He may crown a beggar and dethrone a king throwing him in ignominy. He may evolve or create a particular effect in a thing when He wills and may strip a thing of its effect or replace with any other efficacy or potency.

Q7) Does Allah also have the command of lie?

Ans: Allah Almighty is free from every sort of defect and imperfection like lie, fraud, dishonesty, tyranny, ignorance, shameful acts etc. He is beyond and high above all blemishes. To say or consider that Allah Almighty has also the command of lie is the worst sin and denial of Allah's perfection in every respect. Lie is such an abhorring act that nobody wants it to be attributed to him.

Q8) What does Iraadah-o-Mashi-yat mean?

Ans: Allah Almighty is possessed of the attribute of will and intention. Nothing can happen unless He wills and intends. He creates and develops each and every thing with His intention and will. His no action or creation is unintentional. What has happened or is happening or will happen is all with His eternal will. Nothing is binding on Him nor anyone can question His authority. He is All-independent and Supreme Sovereign to do or to command what He wills.

Q9) What does the attribute of 'Ilm mean?

Ans: 'Ilm means 'Aleem (Omniscience, All knowing). Allah Almighty embodies the attributes of Omniscience. His knowledge is eternal and infinite which encompasses each and everything. He has the eternal knowledge of what has come to pass or is comming to pass or will come to pass. Things change but there is no change in His eternal knowledge. Nothing is concealed from His vision even the tiniest particle of dust. He sees all hidden and open and visible and invisible things alike. Self-Omniscience is His trait.

Q10) What is meant by the attribute of Sama-o-Basar?

Ans: Allah Almighty is Samee' (the All-hearing) and Baseer (the All-seeing) which means that Sam'a and Basar are His attributes. He hears sound even at the lowest pitch and sees the most thin and tiniest thing which can not be seen even by the microscope.

Q11) What does the attribute Kalaam mean?

Ans: The attribute Kalaam means Allah Almighty has the command of speech. He speaks to His Prophets when He wills without the aid of tongue as He hears and sees sans the ears and eyes since these things are limbs and parts of the body and Allah Almighty is Pure and free from such things. His Kalaam does not need sound or voice and is eternal like His other attributes. All the Divine books and the Holy Quraan which we read and write are also eternal. Our reading (recitation), writing, hearing and committing the Holy Quraan to memory is Haadis (created act) and what we have read (recited), written, heard and committed to memory is Qadeem (eternal).

Q12) What are these afore-mentioned seven attributes called?

Ans: The following are the seven attributes of Allah Almighty:

i) Hayaat (Life, Self-existence),

ii) Qudrat (Omnipotence),

iii) Sam'a (the All-hearing),

iv) Basar (the All-seeing),' Ilm (Omniscience),

v) Iraadah(the Will) and

vi) Kalaam (Speech, Word) are.

CHAPTER 4

PROPHETS AND MESSENGERS

Q1) What is a Rasul (Messenger)?

Ans: A Rasul (A.S) is Allah Almighty's special person who he has chosen to pass his communication (messages) to his creatures for their guidance and benefit. Rasul's (A.S) act as a link between Allah Almighty and his creatures and invites them to the straight path. Rusul is plural of Rasul.

Q2) What is the difference between a Nabi (Prophet) and a Rasul (A.S)?

Ans: Nabi's are those choosen servants of Allah Almighty who received divine revelations to guide human beings. The words Nabi and Rasul are generally spoken in the same manner.

Q3) What is the difference between the Prophets and other human beings?

Ans: There is a big difference. Prophets and Messengers (A.S) are Allah Almighty's pure and sinless people. Allah Almighty himself looks after them. They are completely free from venial and mortal sins. They

are handsome in appearance, good in nature, full of worshipping, righteous and have good habits. They stay away from bad things and their knowledge is greater than doctors, philosophers, scientists etc.

Q4) Do Prophets have the knowledge of the unseen, invisible (hidden) things?

Ans: The Prophets (A.S) came only to give the knowledge of the unseen (hidden things), heaven and hell, virtues and punishments, doomsday, angels, etc and these are all invisible things. They tell things that a mind cannot reach. The knowledge of the hidden things to the Prophets (A.S) is given by Allah Almighty.

Q5) What is the status of the Prophets (A.S) in Allah Almighty's Kingdom (Court)?

Ans: All the Prophets and Messengers have been given the highest and respectable place. They are the highest amongst all of Allah Almighty's creation. Even the angels and the noblest saints cannot be their equals.

Q6) What is a person called who does not respect Prophets (A.S)?

Ans: You must respect all the Prophets (A.S). If a person disrespects a Prophet (A.S) in anyway, they would be a disbeliever (Kafir).

Q7) Can a person become a Prophet by worshipping?

Ans: No! Nobody can achieve this by the act of worship even if they prayed all their life or kept fast all their life or even if they gave everything they held in the way of Allah Almighty. They will never achieve Prophethood. Prophethood can only be received by one who Allah wishes and He gives it only to him who is worthy of it.

Q8) How many Prophets or Messengers (A.S) has Allah Almighty sent?

Ans: It is generally stated that around 125,000 Prophets/Messengers (A.S) have been sent. We must believe in all of them who have been sent by Allah Almighty.

Q9) Are the angels and genies Prophets?

Ans: No. Prophets are only in human beings and are males only. No angels, genies or female is a Prophet.

Q10) Are there any other sinless (Masoom) beings besides the Prophets (A.S) and angels?

Ans: No one can be sinless besides the Prophets (A.S) and angels. It is ignorance to think that someone else can be sinless besides them.

Q11) Are the Saints (Holy Men, Auliya) not sinless?

Ans: The Saints and holy Prophet Muhammad (Peace be upon him) descendants are not sinless. However it is another matter that Allah Almighty protects them from sins. It is not impossible that they may not make any sin.

Q12) Do the Prophets (A.S) hide Allah Almighty's orders?

Ans: No, they don't. All commands of Allah Almighty have been passed to mankind which were revealed to the Prophets. He is a disbeliever (Kafir) who says that any Prophet (A.S) hid the orders of Allah Almighty due to fear or any other reason and did not convey it to others.

Q13) Can we call those Prophets who have passed away 'dead'?

Ans: All the Prophets (A.S) are alive in their graves as if they were in this world. They eat, drink and can go anywhere they want, they died only for just a moment then again become alive.

Q14) Who is the first prophet that came to this world?

Ans: The first prophet is Hazrat Adam (A.S). There was no human before Hazrat Adam (A.S) on earth. All human beings are his children. He is also called 'Abu al-Basher', it means father of all humans.

Q15) Who is the first Rasul (Messenger)?

Ans: Hazrat Nuh (Noah) (A.S) was the first Rasul sent for the guidance of kafirs. He preached for 950 years but the disbelievers of that time did not change their beliefs. At last Hazrat Nuh prayed to Allah Almighty, a great storm came and the entire world was drowned in it. All were dead. Only Muslims and a pair of each kind of animal survived which could board themselves on the ship.

Q16) Who is the last prophet?

Ans: The holy Prophet Hazrat Muhammad (Peace be upon him) is the last Prophet who came for the guidance of human beings. There will be no other Prophets after the holy Prophet Hazrat Muhammad (A.S). He is the last Prophet.

Q17) Are the Prophets (A.S) equal in rank?

Ans: The ranks of the Prophets (A.S) are different, some are higher than others. The highest of all is our holy Prophet Hazrat Muhammad (Peace be upon him) and he is called 'Syed-ul-Ambiya' (chief of all the prophets).

Q18) Who is higher in rank after the Holy Prophet Muhammad (Peace be upon him)?

Ans: The highest positions are as follows:

1st The Holy Prophet Hazrat Muhammad (Peace be upon him)

2nd Hazrat Ibrahim (Abraham) (A.S)

3rd Hazrat Musa (Moses) (A.S)

4th Hazrat Isa (Jesus) (A.S)

5th Hazrat Nuh (Noah) (A.S)

These Prophets are more glorious than all the creation of Allah Almighty even the angels.

Q19) Which features are not found in Prophet's (A.S)?

Ans: There are six particular features that are not found in any Prophet (A.S). These are:

(i) born illegitimate,

(ii) ugly,

(iii) unwise (senseless or foolish),

(iv) cowardly (faint-hearted),

(v) mean-spirited, or

(vi) unmanly (someone who whimpers or acts feminine).

Q20) Is it possible for a Prophet (A.S) to commit a sin?

Ans: No. A Prophet's nature is perfect, possessing well mannered behaviour and habits. This is why if Allah Almighty dislikes something, the Prophets (A.S) hate it. It would be impossible for a Prophet (A.S) to commit sins.

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Q21) Can we talk about or have discussions on the lapses of the Prophets (A.S)?

Ans: No. Any mention of doubt or lapses besides those that are described in the Holy Quraan or mentioned in the Hadith Sharif is wrong and strictly forbidden. Allah Almighty is their owner and they are His beloved and favourite people.

Q22) Can there be a decline in the Prophethood (Nabuwwat) of a Prophet (A.S)?

Ans: No. A Prophet (A.S) is never at any time dismissed or removed from the status of Prophethood. This is a very special position and it is given to those that are chosen by Allah Almighty i.e. those that are capable of its responsibilities. Those who say that Prophethood can be taken from a Prophet (A.S) are disbelievers (Kafir) because this is an insult and an attack on Allah Almighty Himself.

Q23) What is the meaning of Khata-mun-Nabiyeen?

Ans: Khata-mun-Nabiyeen or Khatamal Mursaleen means that Allah Almighty has ended the series of Prophets (A.S) with the Holy Prophet Muhammad (Peace be upon him). No one, either in the time of the Holy Prophet Muhammad (Peace be upon him) or afterwards, is to be regarded as a prophet. The sealing of Prophethood ended with our Holy Prophet Muhammad (Peace be upon him).

Q24) Is the Prophethood (Nabuwat) of our Holy Prophet meant for a particular nation or for all (is general)?

Ans: The Prophethood of our Holy Prophet Muhammad (Peace be upon him) is for all of creation from the time of the first human being Hazrat Adam (A.S) up to the Day of Judgement.

By consensus of the Islamic scholars, the Holy Prophet Muhammad (Peace be upon him) is the Prophet of all living and lifeless things, such as: human's, jinn's, angels, minerals (including stones), plants, birds, fish and animals. The obedience to the Holy Prophet is obligatory upon all living and lifeless things and creatures. They are all included in his Ummah (community).

Q25) Are the Prophets and Messengers (A.S) also part of the Ummat of the Holy Prophet Muhammad (Peace be upon him)?

Ans: As the Holy Prophet Muhammad (Peace be upon him) has been sent down as the Prophet and Messenger for the whole of Allah Almighty's creation including all the other Prophets and Messengers (A.S). The Holy Prophet Muhammad (Peace be upon him) is therefore their Messenger and they are by definition also amongst his Ummat.

CHAPTER 5

AN INTRODUCTION TO THE LIFE OF THE HOLY PROPHET MUHAMMAD (PEACE BE UPON HIM)

Q1) Which Prophet's ummah do you belong to?

Ans: We belong to the Ummah (community) of Allah Almighty's beloved Holy Prophet Muhammad (Peace be upon him).

Q2) When was our Holy Prophet Muhammad (Peace be upon him) born?

Ans: He was born on the 12th Rabbi-ul-Awwal.

Q3) Where was our Holy Prophet Muhammad (Peace be upon him) born?

Ans: The Holy Prophet Muhammad (Peace be upon him)) was born in the holy city Of Makkah.

Q4) What is the name of the Holy Prophet Muhammad's (Peace be upon him) father?

Ans: It is Hazrat Abdullah (R.A), who died in the holy Medina several weeks before the Holy Prophet Mohammad (Peace be upon him) was born.

Q5) What is the name of the Holy Prophet Muhammad's (Peace be upon him) mother?

Ans: It is Hazrat Amina (R.A), who died while on the return journey from Medina at a place called 'Abwa', when the Holy Prophet Muhammad (Peace be upon him) was six years old.

Q6) What is the name of the Holy Prophet's (Peace be upon him) paternal grandparent?

Ans: Our Holy Prophet's grandfather's name was Hazrat Abdul Muttallib (R.A). After the death of Hazrat Amina (R.A) the responsibility of the Holy Prophet (Peace be upon him) upbringing was with Hazrat Abdul Muttalib (R.A), who died when the Holy Prophet (Peace be upon him) was approximately 8 years old.

Q7) Who was Hazrat Abu Talib (R.A)?

Ans: Hazrat Abu Talib (R.A) was the Holy Prophet Muhammad's (Peace be upon him) uncle and the father of Hazrat Ali (R.A). The Holy Prophet Muhammad (Peace be upon him) lived with his uncle from the age of 8 years.

Q8) Who was Hazrat Haleema (R.A)?

Ans: Hazrat Haleema (R.A) nursed and breastfed the Holy Prophet Muhammad (Peace be upon him) in his infancy.

Q9) Which tribe did the Holy Prophet Muhammad (Peace be upon him) belong to?

Ans: The Holy Prophet Muhammad (Peace be upon him) belongs to the tribe of Quraish, a distinguished and honoured family. All the Arab tribes and clans looked upon the Quraish as their leaders.

From the Quraish tribe, Bani Hashim clan was the most admired and respected. The Holy Prophet Muhammad (Peace be upon him) is also called Hashimi because he is from the Bani Hashim.

Q10) The Bani Hashim is named after Hazrat Hashim (R.A) but who is he?

Ans: The maternal great-grand father of the Holy Prophet Muhammad (Peace be upon him) was called Hazrat Hashim (R.A), their real name was Umarwa and he was a very kind and generous person.

Once during the time of drought and famine, Hazrat Hashim (R.A) brought dried bread from Egypt to holy Makkah. He then broke the bread into small pieces and mixed it with camel soup and fed all the people until their bellies were full. From that day the people began to call him Hashim (the one who breaks bread).

Q11) What did the Holy Prophet Muhammad (Peace be upon him) do in his youth and early adult life?

Ans: The Holy Prophet Muhammad (Peace be upon him) was a businessman and a trader.

His first (of many) journey(s) was at the age of twelve, when he accompanied his uncle Hazrat Abu Talib (R.A) on a business trip to Bostra in Syria. His business ventures took him all over Saudi Arabia and the neighbouring countries.

Q12) In his youth what was the Holy Prophet Muhammad (Peace be upon him) known as?

Ans) The Holy Prophet Muhammad (Peace be upon him) was popularly known as 'Al-Ameen' for his impeccable character by the Makkans and visitors alike.

The title Al-Ameen means the Honest, the Reliable and the Trustworthy, and it signified the highest standard of moral and public life.

The Holy Prophet Muhammad (Peace be upon him) had a excellent moral code, the best of manners and lived a clean life, which was known to everyone.

Q13) How did the Holy Prophet Muhammad (Peace be upon him) meet Hazrat Khadija-tul-Kubra (R.A)?

Ans: Hazrat Khadija (R.A) was a rich merchant widow, when she heard of the Holy Prophet Muhammad (Peace be upon him) impressive credentials, she asked the Holy Prophet Muhammad (Peace be upon him) to take some merchandise for trade to Syria.

Q14) When did the marriage between the Holy Prophet Muhammad (Peace be upon him) and Hazrat Khadija (R.A) take place?

Ans: When the Holy Prophet Muhammad (Peace be upon him) was twenty five years old, Hazrat Khadija (R.A) proposed marriage to the Holy Prophet Muhammad (Peace be upon him) through a relative. The Holy Prophet Muhammad (Peace be upon him) accepted the proposal. At that time, Hazrat Khadija (R.A) was forty years old and had been widowed.

Q15) How many children did the Holy Prophet Muhammad (Peace be upon him) have?

Ans: The Holy Prophet Muhammad (Peace be upon him) had 7 Children, 3 boys and 4 daughters.

They sons were:

1. First - Hazrat Qasim (R.A), who died at the age of two. The Holy Prophet Muhammad (Peace be upon him) was nicknamed Abul Qasim, meaning the father of Qasim.
2. Second - Hazrat Abdullah (R.A), who died in his infancy. Hazrat Abdullah (R.A) was also called affectionately as 'Tayyab' and 'Tahir' because he was born after the Holy Prophet Muhammad (Peace be upon him) proclaimed his Prophethood.
3. Third - Hazrat Ibrahim (R.A), who died when he was ten months old.

The daughters were:

4. First - Hazrat Zainab (R.A). She was married to Hazrat Umar-e-Farooq (R.A), second Caliph of Islam.
5. Second - Hazrat Ruqia (R.A). She was married to Hazrat Usman (R.A), third Caliph of Islam.
6. Third - Hazrat Um-e-Kalsoom (R.A). She was also married to Hazrat Usman (R.A) after her elder sister Hazrat Rukia had died.
7. Fourth - Hazrat Fatima (R.A). She was married to Hazrat Ali (R.A), fourth Caliph of Islam.

Q16) At what age did the Holy Prophet Muhammad (Peace be upon him) proclaim his Prophethood?

Ans: The Holy Prophet Hazrat Muhammad (Peace be upon him) proclaimed (declare, announce) his Prophethood at the age of 40. Also received the first revelation of the Holy Quraan at the age of forty but, however he was the first in all Apostles, Messengers and Prophets as he himself said that first of all Allah Almighty created my Noor (light).

Q17) Where did the Holy Prophet Hazrat Muhammad (Peace be upon him) receive the first revelation of the Holy Quraan?

Ans: The Holy Prophet Hazrat Muhammad (Peace be upon him) during one of his many retreats (visits) to Mount Hira for meditation during the month of Ramadan; he received the first revelation from the Hazrat Jibraeel (Gabriel). These revelations are the first five verses of Surah (chapter) 96 of the holy Quraan.

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Q18) How did the Holy Prophet Muhammad (Peace be upon him) preach, promote and spread Islam?

Ans: At the beginning the Holy Prophet preached Islam to his close relatives and friends, as ignorance barbarism reigned supreme in Saudi Arabia and the concept of one God, as the Creator, Sustainer and Nourisher was alien to their nature and to their soil.

In the beginning the Muslims worshipped Allah Almighty secretly. Even father was afraid of his son and vice versa due to having embraced Islam. Gradually the number of males and females who had accepted Islam (converts) grew and then Allah Almighty commanded the Holy Prophet Muhammad (Peace be upon him) to preach, promote and spread Islam openly. He did so and Islam rapidly spread throughout city of Makkah and its surrounding areas.

Q19) Who was the first Individuals to embrace Islam?

Ans: The first individuals to accept and embrace Islam were:

a) Hazrat Abu Bakr Siddique (R.A) - the first in men

b) Hazrat Khadija-tul-Kubra (R.A)- the first in women

c) Hazrat Ali (R.A) - the first in children

d) Hazrat Zaid bin Haris (R.A) - the first in slaves

Q20) Where did the Holy Prophet Muhammad (Peace be upon him) preach Islam?

Ans: After proclaiming his Prophethood the Holy Prophet Muhammad (Peace be upon him) preached Islam for 13 years in holy Makkah and the neighbouring areas. At the age of 53 years old the Holy Prophet Muhammad (Peace be upon him) migrated to holy Madina where he preached Islam for 10 years. At the age of 63 years the Holy Prophet Hazrat Muhammad (Peace be upon him) passed away and now lives in Heaven.

Q21) Why did the Holy Prophet Muhammad (Peace be upon him) move (migrate) to the holy Madina?

Ans: Allah Almighty wanted to make the Holy Madina, the stronghold (bastion) of Islam. Some people from the holy Madina during their visit to holy Makkah accepted and embraced Islam and started preaching Islam in the holy Madina. Thus the first school of Islam was founded in the Holy city of Madina. Gradually the Muslims of holy Makkah migrated to holy Madina and finally the Holy Prophet Hazrat Muhammad (Peace be upon him) also moved to the Holy Madina and spent his entire remaining life there.

Q22) Where is the Roza-e-Aqdas (Holy shrine) of the Holy Prophet Muhammad (Peace be upon him)?

Ans: The Holy Prophet Muhammad's (Peace be upon him) Roza-e-Aqdas (Holy shrine) is in Holy Madina which is visited by millions of his followers.

Q23) On what date did the Holy Prophet Muhammad (Peace be upon him) pass away?

Ans: The Holy Prophet Muhammad (Peace be upon him) passed away on the 12th Rabbi-ul-Awwal. He is alive and lives in Jannat (Heaven).

Q24) Which special favour was the Holy Prophet Hazrat Muhammad (Peace be upon him) endowed in the Holy Makkah?

Ans: The Holy Prophet Muhammad (Peace be upon him) was blessed with Meraaj (ascension to the heavens)

Q25) When did Meraaj occur?

Ans: Meraaj occurred during the fifth year after the proclamation of Prophethood.

Q26) What happened during Meraaj?

Ans: During the night of 27th Rajab-ul-Murajjab (Islamic month) the Holy Prophet Hazrat Muhammad (Peace be upon him) was taken on a Buraaq (a white very fast, heavenly animal which stepped beyond eyeshot) by the angel Hazrat Gibrail from his sacred house Masjid-e-Haraam (Makkah) to Masjid-e-Aqsa (Bait-ul-Muqdas in Jerusalem).

From there, he travelled through the earth and the seven skies. He visited Hausay-e-Kauser (an exclusive heavenly water reserved for the Holy

Prophet). Hell was presented before him to see the torments and punishments to be given out to infidels and sinners. Heaven was also shown to him with all its beauty and splendour and the rewards waiting for every person who enters it. He saw each and everything. Nothing remained unseen.

The Holy Prophet met, spoke to and saw Allah Almighty's Jamaal (splendidly sublime sight) without any barrier, other person or angel being there. During their conversation, Allah Almighty gave the Holy Prophet Hazrat Muhammad (Peace be upon him) the present of Namaz (Salaat) to be read five times a day and was made obligatory on the believers. Before the night was over he came back home.

Q27) What rank does the Holy Prophet hold among all the Prophets?

Ans: The Holy Prophet Muhammad (Peace be upon him) is the highest and leader of all Apostles, Messengers and Prophets. He has all the miracles given to all the previous prophets and also been given additional miracles which were not given to any other prophet before him. He is the beloved of Allah Almighty and that no other Apostle, Messenger, Prophet or angel is so close to Allah Almighty as he is.

Q28) What about the belief of those people who describe the Holy Prophet mere a human being or like their elder brother?

Ans: He who considers the Holy Prophet mere a human being like himself or says he like my elder brother or tries to denigrate him in one way or the other is an Apostate and disbeliever. It has been explained at places in the Holy Quraan that nations in the past slided into misguidance and disbelief because they considered and treated their Prophets as mere human beings like themselves.

Q29) What does it mean to believe in the Holy Prophet Muhammad (Peace be upon him)?

Ans: Belief in the holy Prophet Muhammad (Peace be upon him) means that we should have unwavering faith in his being the last Prophet of Allah Almighty and no Prophet will succeed or follow him, he is the best of all mankind and the most truthful and that our salvation in this world and the world hereafter lies in obeying and following him. We ought to love him more than our parents, children, all mankind even our own self. In fact, our unbounded love and reverence for the Holy Prophet is real faith (Iman).

Q30) Which deeds reflect love for the Holy Prophet Muhammad (Peace be upon him)?

Ans: Following deeds of believers show the love for the Holy Prophet Muhammad (Peace be upon him):

- Speak high of him with due reverence.

- Invoke Allah Almighty's blessings on him profusely (recite Durood Shareef in as many times as possible).
- Be attentive and respectful when his sublime life is explained before you and recite Durood Shareef upon hearing his blessed name. Do not forget to add Sal-lal Laa-hu Alaie-hi Wa Sallam (Peace be upon him) to his name if you write it anywhere.
- Have love for his family, companions and those who love the Holy Prophet.
- Harbour enmity towards his enemies.
- Say such words while talking about him that befit his dignity and greatness.
- Do not call him Yaa Muhammad (O' Muhammad) but as Yaa Nabi-yal Laah (O' Prophet of Allah) and Yaa Rasoolal Laah (O' the Messenger of Allah).
- Follow his Sunnah by heart and soul.
- Organise and attend Eid Meelad-un-Nabi programmes (celebrations of the Holy Prophet's birthday i.e. 12th Rabi-ul-Awwal) and recite Salaat-o-Salaam (invocation of Allah Almighty's blessings on him) enthusiastically.

Q31) Is it allowed to celebrate the Holy Prophet Mohammad's (Peace be upon him) birthday (Melaad Sharif)?

Ans: Yes. Celebrations must include information about his life, his favours, his miracles, his habits, etc all these are mentioned in the Holy Quraan and Hadith Shareef. You should organise events to do this. At the end of the Meelad Mehfil (gathering), read Salaat-O-Salaam aloud in a standing position in a respectful manner.

CHAPTER 6

DAILY LIFE THE HOLY PROPHET MUHAMMAD (PEACE BE UPON HIM)

Q1) How humble was the Holy Prophet Mohammad (Peace be upon him)?

Ans: The Holy Prophet Mohammad (Peace be upon him) in his daily life was more humble than anyone else. In the company of his friends a stranger may not recognise him.

During migration (Hijrat) from holy Makkah to holy Madina, the Holy Prophet Mohammad (Peace be upon him) and Hazrat Abu Bakr Sadiq (RA) arrived in Qubaa, where hundreds of people from holy Madina had come to receive the Holy Prophet Mohammad (Peace be upon him). The people could not first differentiate till Hazrat Abu Bakr Sadiq (RA) got up and spread his head cover on the sacred shoulders of the Holy Prophet Mohammad (Peace be upon him). This was because the Holy Prophet Mohammad (Peace be upon him) did not like to occupy any special seat or wear any special distinctive clothing's or made his companions behave in a way that he may look elevated. He liked to be like anyone else. He said,

"Worst among the mankind are those who call themselves kings and look down upon others". Everyone else felt comfortable in his company. This was his style which he did not change even when the whole of Saudi Arabia lay under his feet.

Q2) How clean was the Holy Prophet Mohammad (Peace be upon him)?

Ans: The Holy Prophet Mohammad (Peace be upon him) loved cleanliness. He was very particular about his personal hygiene and neatness of his dress. Even as a child, he never played with dirt. Among the worldly things if he did like anything, it was good perfume, which he applied liberally. His hair was always properly oiled and combed; his nails were sharply cut and clean; and his teeth were shining bright, brushed at least five times a day.

Mother of faithful's, Hazrat Ayesha Sadiqa (RA) states that the last act of earthly life of the Holy Prophet Mohammad (Peace be upon him) was brushing of his sacred teeth. He remained always in a state of ablution (wuzu), clean in all respects.

Q3) How did the Holy Prophet Mohammad (Peace be upon him) dress?

Ans: The Holy Prophet Mohammad (Peace be upon him) had no particular preferences, in the matters of dress, accept that it must be neat, clean and modest. He did not like to wear showy, colourful dresses, which exhibit pride or make one look

special. He liked white cotton; whereas he forbade men from wearing silky dresses and gold ornaments, but there was no restriction on women. He was against luxurious lifestyle. At a time he had only two set of clothing's, one on his sacred body and the other in washing.

Q4) What were the eating habits of the Holy Prophet Mohammad (Peace be upon him)?

Ans: The Holy Prophet Mohammad's (Peace be upon him) eating habits were also very simple. He would never criticise any meal but eat all lawful things. However he avoided foods causing bad breath, such as raw garlic and onions. While eating he preferred sitting on the ground. As regard his preference, he liked vegetables over meat. His advice was not to make your stomach as a graveyard of the animals. He loved to take a lot of water before meals but avoided it within or soon after eating. He always washed his sacred hands before eating but would not dry them with a towel. After the food he would again wash his hands and mouth.

He liked to share his food with his neighbours. When in company he encouraged people to eat slowly, chew it properly and avoided talking or laughing while eating. He avoided moving hands from one dish to another and always started eating from the food in front of him. He did not like to eat very warm foods and waited to let them cool. He abhorred wastage of food and preferred one dish

meal over two. He would say; "One is the best, two is good, but three dish meals is just simply a waste". He would stop eating keeping some hunger. His advice was, "Divide the stomach in three parts, one for water, one for food and the rest for gases". He disliked overeating.

Even in ordinary matters like ablution (wuzu) he advised not to waste water. "Even if I am by the side of a river?" asked his companion. "Yes! Even if you are sitting by the side of a river, you should not waste water Allah does not like the wasteful people", replied the Holy Prophet Mohammad (Peace be upon him).

Q5) What was the style of the Holy Prophet Mohammad (Peace be upon him)?

Ans: The Holy Prophet Mohammad (Peace be upon him) liked to do things with his right hand and begin from the right side. Even in ordinary matters such as wearing the shirt or a pyjama or shoe he would start from the right side. On meeting people, he would always shake hands with the person on his right. While entering the mosque, or home, he would step the right foot in first. However while leaving home or a mosque he used to step out left foot first.

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Similarly while cleaning he made more use of his left hand than the right one.

Q6) How did the Holy Prophet Mohammad (Peace be upon him) speak?

Ans: He was neither talkative, nor too serious. His was the most pleasant company. He liked other persons to talk and listen himself. His speech was like the pearls of necklace. He would utter his words forcefully and carefully but in a low volume so that everyone could understand him and remember them without confusion.

Q7) What type of personality did the Holy Prophet Mohammad (Peace be upon him) have?

Ans: The Holy Prophet Mohammad's (Peace be upon him) personality was very charming; with an always smiling face. His companions state that they had never seen anyone more smiling than him. But he hardly laughed with an open mouth.

Whenever he met anyone, it was his endeavour to be the first in greeting. He said, "One who greets first, his reward is twice than the one who returns greetings". His greetings used to be followed by a warm handshake, and he would be last one to withdraw his hand. There were no formalities with him. Anyone could stop him in the way or call at him and he would not leave until the other man left. He would never reject any invitation from anyone, even from a slave boy. If he was given a gift, he would return it with a better one. He advised, "Invite each other on meals and exchange gifts. This will develop feelings of fraternity and love among you".

Q8) What was the Holy Prophet Mohammad (Peace be upon him) like at home?

Ans: At home, the Holy Prophet Mohammad (Peace be upon him) was a loving husband and a loving father. He took part in household chores and helped his wives. He would mend his own clothing, clean the house and extend help in cooking and washing dishes. Hazrat Ayesha Sadiqa (RA) states that at their home they used to talk all type of things and discuss family matters. They too had their family quarrels, but the Holy Prophet Mohammad (Peace be upon him) would always take it lightly. If he was annoyed, he would simply be quite for sometime, but never shouted back. They also used to have their leisure and entertainments. Sometimes, he would take his family out on long walks. Sometimes they would race together and enjoy themselves.

Q9) What was the Holy Prophet Mohammad (Peace be upon him) like with children?

Ans: The Holy Prophet Mohammad (Peace be upon him)) was very fond of children, in spite of his extremely busy life and high office, he used to find time to play with the children of holy Madina, his own grand sons Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA) used to ride on his back while he knelt in prayers. He would not get up until they alighted themselves.

Q10) How disciplined was the Holy Prophet Mohammad (Peace be upon him)?

Ans: The Holy Prophet Mohammad's (Peace be upon him) life was highly disciplined and dynamic. All his activities were regularized by the routine of the five times daily prayers. His rest timings were few but definite.

The Holy Prophet Mohammad's (Peace be upon him) daily schedule was to have a small siesta after the noon prayer and would go to bed soon after the Isha prayers. He would always get up late at night for the Tahajud namaz and stand for hours before Allah Almighty, reciting the holy Quraan, imploring forgiveness for any weakness on his own part and praying for the Muslims in particular and the mankind in general.

After Fajr namaz, it was the Holy Prophet Mohammad's (Peace be upon him) routine to spend the morning hours in the performance of his official duties. When the sun rose high, he used to visit his family and attend to their needs. Then he would back to the mosque and continue his official duties, receiving visitors and preaching Islam.

In the afternoon, he again attended the prophetic duties and the affairs of the state. He especially valued the time between the Asar and Maghrib namaz, he would spend it in training and the teaching of the old and new Muslims. In one corner of the Masjid Nabvi, great mosque of Holy Madina, was a college to prepare teachers of Islam. The Holy Prophet Mohammad (Peace be upon him) loved to sit with them and explain holy Quraan to

them. After this he would join the mujahideen and their military training camp situated at the other end of the mosque.

Q11) What was the Holy Prophet Mohammad's (Peace be upon him) daily life like?

Ans: Everyday the Holy Prophet Mohammad (Peace be upon him) would find time to visit the sick and the needy. Soon after the Maghrib namaz he used to have his dinner. Often he invited his close friends for dinner to discuss the affairs of the emerging state of holy Madina and plan for future programmes. He was the best in manners. He stated, "Allah Almighty has sent me to complete the good manners". He further stated, "on the day of judgement one with the better manners will be near to me in ranks".

In his noble life there is a solution for the problem of everyone. If you have a problem, ask yourself, how the Holy Prophet Mohammad (Peace be upon him) might have solved that problem? You will certainly find the solution in the holy Quraan and Hadith.

Make dua that Allah Almighty bless the Holy Prophet Mohammad (Peace be upon him) and that we may follow his noble example at every stage of life.

CHAPTER 7

KNOWLEDGE OF THE HOLY PROPHET MUHAMMAD

(PEACE BE UPON HIM)

Q1) What is ilm-e-ghaib?

Ans: Ilm-e-Ghaib is the knowledge of the unseen.

Q2) Is ilm-e-ghaib not an attribute of Allah Almighty?

Ans: It must be kept in mind that ilm-e-ghaib (the knowledge of the unseen) is Allah Almighty's Own Attribute. Whereas the ilm-e-Ghaib of the Prophets and saints is granted to them by Allah Almighty; no creature (human being) can know about the unseen unless Allah Almighty favours him with this honour.

It is absurd and against the Quraanic verses and traditions to say that nobody can know about the unseen even on being endowed with ilm-e-ghaib by Allah Almighty. Surah Jinn is indicative of the fact that Allah Almighty has graced His chosen Prophets with ilm-e-ghaib.

Islamic history is full with the prophecies of the Prophets and foretellings of Allah Almighty's saints that it will rain on such and such day or time; is foetus in mother's womb baby boy or baby girl, what will he/she do in his/her life and when and where will die etc. and all the prophecies and foretellings came true

Q3) What knowledge does the Holy Prophet Muhammad (Peace be upon him) possess?

Ans: Allah Almighty has endowed the Holy Prophet Muhammad (Peace be upon him) with the knowledge of all the worlds, the earth, the heavens, skies and all creatures (mankind) from the time of Prophet Adam (Peace be upon him) onwards until Doomsday.

Allah Almighty has gifted to the Holy Prophet Muhammad (Peace be upon him) the knowledge of all the worlds and of the unseen. The profundity and extent of his knowledge is known only to the Bestower of knowledge i.e. Allah Almighty or to the Holy Prophet Muhammad (Peace be upon him) himself.

The Holy Prophet Muhammad (Peace be upon him) has also been granted the gift of ilm-e-ghaib, which is borne out by a number of Quraanic verses and numerous traditions of the Holy Prophet.

CHAPTER 8

ATTRIBUTES AND QUALITIES OF HOLY PROPHET MUHAMMAD (PEACE BE UPON HIM)

Q1) What are the special qualities of our holy Prophet Muhammad (Peace be upon him)?

Ans: Following are some of the qualities of holy Prophet Muhammad (Peace be upon him):

a) Allah Almighty created the Noor of the holy Prophet Muhammad (Peace be upon him) from which He created everything else. If Allah had not created him, nothing would have been created. He is the reason why everything that has been created or will be created.

b) During the spiritual life of all the Prophets (A.S), they gave a pledge to Allah Almighty that if they remained alive and the period of the Prophethood of holy Prophet Muhammad (Peace be upon him) came they will believe in him and help him.

c) He is the highest and best amongst all of Allah Almighty's creations. His family is the highest and best amongst all of the other families. There was none other like him and none will be like him.

d) At the birth of our holy Prophet Muhammad (Peace be upon him), the idols fell down headlong. His Noor spread so much that his mother saw the streets of SYRIA (meaning hundreds of miles away).

e) He did not have any shadow because he was full of Noor and Noor does not have any kind of shadow.

f) In the intense heat of the sun, clouds often provided him with shade. Trees also provided him with shade. Notwithstanding, the people did not know that he was the Prophet of Allah.

g) His body emitted the sweet smell of 'SAFFRON' When he walked through the streets, the stree were filled with his fragrances.

h) Allah Almighty gave him the key to all the treasures between the earth and the skies. He may give whomsoever he wishes and take away anything which he wishes; nobody can turn down any of his orders.

i) In this world and the hereafter, all small and large divine blessings are given because of him and will be continued in the future.

j) The Holy Prophet Muhammad (Peace be upon him) has been given the title Habib-Ullah (Beloved of Allah). All creation try to please Allah Almighty but Allah Almighty wants to please the Holy Prophet Muhammad (Peace be upon him).

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Q2) What are the special attributes of the Holy Prophet Muhammad (Peace be upon him)?

Ans: Some of the unique attributes of the Holy Prophet Muhammad (Peace be upon him) are:

a) the Holy Prophet Muhammad (Peace be upon him) was the first to receive Prophethood,

b) on the Day of Judgement the Holy Prophet Muhammad (Peace be upon him) will be the first to rise up from the grave,

c) the doors of Paradise will be opened for the Holy Prophet Muhammad (Peace be upon him) i.e. they will be not be closed until the Holy Prophet Muhammad (Peace be upon him) arrives,

d) permission for intercession (Shafaat) will be given to the Holy Prophet Muhammad (Peace be upon him) before anyone else,

e) the Holy Prophet Muhammad (Peace be upon him) will have the flag of kindness; it is called the 'Flag of Praise' (Liwa-ul-Hamd). Believers from Prophet Adam (A.S) right to the last day will all stand under that flag,

f) the whole Earth was made clean for the Holy Prophet Muhammad (Peace be upon him) so that Namaz (salat) can be read anywhere is not confined to certain specified places of worship, as it was with previous Ummats,

g) war booty was made halal for the Holy Prophet Muhammad (Peace be upon him),

h) Huzur (Peace be upon him) is the Leader of the Prophets (Imam-ul-Ambiya) and also the Last Prophet (Peace be upon him),

i) on the Day of Judgement the Holy Prophet Muhammad (Peace be upon him) will be at the front and everyone else will follow,

j) the Ummat of the Holy Prophet Muhammad (Peace be upon him)-will be lead across the Bridge of Sirat (the bridge fixed over hell) before any other Ummat,

k) other Prophets (A.S) were sent to only one community whilst the Holy Prophet Muhammad (Peace be upon him) was sent for all of creation,

l) Allah Almighty has given the title of Maqam-e-Mahmood to the Holy Prophet Muhammad (Peace be upon him). This is the rank where all the people from the past up to the future will all praise and give thanks to the Holy Prophet Muhammad (Peace be upon him),

m) the Holy Prophet Muhammad (Peace be upon him) went on Meeraj (Ascension) in bodily form i.e. not spiritually but with the body,

n) Allah Almighty got a pledge from all the Prophets (A.S) that if they remained alive in the time of the Holy Prophet Muhammad (Peace be upon him), they will believe in him (read 1st Kalima) and assist him in his mission,

There are many many more special qualities and these can be found in the books on the life of the Holy Prophet Muhammad (Peace be upon him).

CHAPTER 9

WIVES (UMA-HA-TUL-MOMINEEN) OF THE HOLY PROPHET MUHAMMAD (PEACE BE UPON HIM)

Q1) What does 'Uma-ha-tul-Momineen' mean?

Ans: Uma-ha-tul-Momineen is title given to the respected wives of the Holy Prophet Muhammad (Peace be upon him). Each of them is called 'Ummul Momineen' meaning the mother of the faithfuls.

The wisdom in calling them 'mother of the faithfuls' is to distinguish Momin (believer) from others. Momin is he who holds them in high esteem as mother. A Momin's fulfillment of duty toward Uma-ha-tul-Momineen is love and veneration for the Holy Prophet Muhammad (Peace be upon him) and perfection in Imaan. Mischievous ones cannot attain to this honour.

Q2) What is the total number of Uma-ha-tul-Momineen?

Ans: There were eleven Uma-ha-tul-Momineen whose names are:

1) Hazrat Khatija-tul Kubra bint Khuvaielad (R.A)
2) Hazrat Sauda bint Zam'ah (R.A)
3) Hazrat Aisha bint Abu Bakr Sadiq (R.A)
4) Hazrat Hafsa bint Umar-e-Farooq (R.A)
5) Hazrat Zainub bint Khuzaima (R.A)
6) Hazrat Ume Salma bint Abi Umaieyah (R.A)
7) Hazrat Zainub bint Jahash (R.A)
8) Hazrat Juwaireeya bint Al-Haaris (R.A)
9) Hazrat Ume Habiba bint Abu Sufyaan (R.A)
10) Hazrat Safiah bint Huyyai (R.A)
11) Hazrat Maimoona bint Al-Haaris (R.A)

Q3) Please also tell us about Uma-ha-tul-Momineen?

Ans: The blessed lives of other Uma-ha-tul-Momineen are summarised as under:

Hazrat Aisha Siddiqa (R.A):

Hazrat Aisha Siddiqa (R.A) was a daughter of the first Caliph Hazrat Abu Bakr Sadiq (R.A). Her mother's name was Um-e-Roomaan Zainub.

She was married to the Holy Prophet Muhammad (Peace be upon him) in holy Makkah in Shawwal of the 10th year of the Holy Prophet Muhammad (Peace be upon him) mission and was sent to him in Shawwal, 2 Hijra in holy Madina. She was the only wife amongst all Uma-ha-tul-Momineen who was born and brought up as a Muslim and that she was virgin at the time of marriage unlike other

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wives of the Holy Prophet Muhammad (Peace be upon him) who were either widow(s) or divorcee(s).

The Holy Prophet Muhammad (Peace be upon him) had described his 'Nikaah' to Hazrat Aisha Sadiqa(R.A) as 'Minjaanib Allah' (from Allah Almighty).

Hazrat Aisha Siddiqa (R.A) related 2,210 Hadees, also provided solutions to complicated, delicate and sensitive issues and other Islamic services.

Hazrat Aisha Siddiqa (R.A) passed away at the age of 63 on 17th Ramadan in holy Madina and was buried in Jannatul Baqee'.

Hazrat Sauda (R.A):

Her father's name was Zamah bin Qaieys. She embraced Islam first and then persuaded her husband, Hazrat Sakraan bin Amr bin Abd Wudd, who also embraced Islam.

Hazrat Sauda (R.A), her husband and her family had emigrated to Abyssinia in the early years of Islam due to persecution. After her husband had died in Abyssinia (Ethiopia), she came back to holy Makkah and sought the Holy Prophet Muhammad (Peace be upon him) shelter.

The Holy Prophet Muhammad (Peace be upon him) recognizing her sacrifices for Islam, extended his shelter by marrying Hazrat Sauda (R.A), who was then 50 years old. She served the Holy Prophet Muhammad (Peace be upon him) for 14 years. She

died at the age of 72 in holy Madina during the Caliphate of Hazrat Umar-e Farooq (R.A).

Five Hadees are related by her.

Hazrat Hafsa (R.A):

She was a daughter of Hazrat Umar-e Farooq (R.A). Her husband Hazrat Khunais (R.A) migrated to Abyssinia for the sake of Islam and then to holy Madina. He took part in the battles of Badr and Uhd. He was seriously injured in Uhd battle and later passed away in Madina.

After his martyrdom, the Holy Prophet Muhammad (Peace be upon him) married with Hazrat Hafsa (R.A). She was 22 at the time of her marriage with the Holy Prophet Muhammad (Peace be upon him) and passed away at the age of 59 in holy Madina. She served the Holy Prophet Muhammad (Peace be upon him) for nine years.

She related sixty Hadees.

Hazrat Zainub bint Khuzaima (R.A):

Hazrat Zainub was married to Hazrat Abdullah bin Jahash (R.A) who was brother of Ummal Momineen Zainub bint Jahash. Hazrat Abdul Laah bin Jahash (R.A) was martyred in the battle of Uhd. After his martyrdom, the Holy Prophet Muhammad (Peace be upon him) married with Hazrat Zainub (R.A). She passed away after about three months of marriage.

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Hazrat Ume Salma (R.A):

Her father's name was Abu Umaieyah. She migrated to Abyssinia with her husband Abu Salma who was also foster brother of the Holy Prophet Muhammad (Peace be upon him) and then went back to holy Makkah. On migration of the Holy Prophet Muhammad (Peace be upon him) to holy Madina, they set out to migrate there but her in-laws stopped her husband. She kept writhing and weeping for a year. At last, her stone-hearted in-laws allowed her with her child (Salma) to migrate and thus she reached holy Madina.

Being filled with compassion for her owing to her being widow of his foster brother and having small children, the Holy Prophet Muhammad (Peace be upon him) married with her. She served the Holy Prophet Muhammad (Peace be upon him) for seven years. She passed away at the age of 84.

378 Hadees are related by her.

Hazrat Zainub bint Jahash (R.A):

Her mother Umaimah bint Abdul Muttalib was the real paternal aunty of the Holy Prophet Muhammad (Peace be upon him). She was first married to Zaid bin Haarisah, who was kidnapped in his teens and later was sold as a slave. Hakeem bin Hizaam purchased him for Hazrat Khadija-tul-Kubra who detailed him to serve the Holy Prophet Muhammad (Peace be upon him). The Holy Prophet Muhammad (Peace be upon him) treated him so nicely and loved him so much that people

began to call him 'Zaid bin Muhammad'. Hazrat Zainub bint Jahash could not get on with her husband - hence the divorce.

Later, the Holy Prophet Muhammad (Peace be upon him) married with her, in deference to the Quraanic injunction eliminating the dark custom which forbade a man to marry a divorcee or widow of the adopted son like that of real son. She passed away at the age of 52. She served the Holy Prophet Muhammad (Peace be upon him) for six years.

Hazrat Juwaireeya (R.A):

She was taken prisoner in a 'Ghazvah'. The Holy Prophet Muhammad (Peace be upon him) ransomed her and then married with her. When the companions and believers came to know about this marriage, they immediately released all prisoners of her tribe (Banu Mustaliq) who were over one hundred, for, they had now been relatives of the Holy Prophet Muhammad (Peace be upon him). She passed away at the age of 65 in Rabi-ul-Awwal,

Seven Hadees are related by her.

Hazrat Ume Habiba (R.A):

She was the daughter of Hazrat Abu Sufyaan bin Umaieyah (R.A) who (Abu Sufyaan) had embraced Islam a few days before the conquer of holy Makkah. She was one of those who embraced Islam in its early days.

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She had to abandon her parents, family, tribe and homeland for the sake of Islam, but she held fast to Islam. When the Holy Prophet Muhammad (Peace be upon him) came to know about her sacrifices for Islam, he wrote to the monarch of Abyssinia as she was still there, to send his (Prophet's) proposal of marriage to her. Being overwhelmed with joy, she gave all her jewellery (wearing then) as a gift to the slave-girl who conveyed the proposal.

The monarch of Abyssinia, Najaashi (Negus) himself held 'Nikaah' ceremony in the presence of the attorneys of the Holy Prophet Muhammad (Peace be upon him). After that, she came to the Holy Prophet Muhammad (Peace be upon him) in holy Madina. She passed away at the age of 74 in holy Madina.

She related 65 Hadees.

Hazrat Safiah (R.A):

She belonged to the descendants of Prophet Haroon (A.S). Her husband was killed in the battle of Khaibar and she was taken prisoner. Since she was a respected lady of the tribes of Quraizah and Nuzair (Nudair) that's why the Holy Prophet Muhammad (Peace be upon him) freed her and then married with her on the advice of his companions.

She served the Holy Prophet Muhammad (Peace be upon him) for about four years. She passed away in Ramadan.

Ten Hadees are related by her.

Hazrat Maimoona (R.A):

When the Holy Prophet Muhammad (Peace be upon him) performed Umrah in 7 A.H., Hazrat Maimoonah was a widow then. Paternal uncle of the Holy Prophet Muhammad (Peace be upon him), Hazrat Abbaas told the Holy Prophet Muhammad (Peace be upon him) about her. He married her. She served the Holy Prophet Muhammad (Peace be upon him) for nearly 3 years. She died at the age of 80 in the same house where she was married. She was one of the last wives of the Holy Prophet Muhammad (Peace be upon him).

CHAPTER 10

AHL-E-BAIT

Q1) Who are included in Ahl-e-Bait?

Ans: Posterity (family and descendants) of the Holy Prophet Muhammad (Peace be upon him) and his near relatives for whom Sadaqa (propitiatory gift, alms) is unlawful, his pious wives (revered mothers of believers), Hazrat Fatima (R.A), Hazrat Ali (R.A), Hazrat Imam Hassan (R.A) and Hazrat Imam Hussain (R.A) are included in Ahl-e-Bait.

Q2) What is the status of the Holy Prophet's wives?

Ans: It is proved by the Holy Quraan that the pious wives of the Holy Prophet Muhammad (Peace be upon him) are superior to all women. No woman is like them in any way. Their virtues and good deeds earned them more reward than other women owing to their submission to and worship of Allah Almighty and their services and obedience to the Holy Prophet Muhammad (Peace be upon him).

Q3) Who are called Panj-tan-Pak?

Ans: Panj-tan-Pak (five revered personages) means the Holy Prophet Muhammad (Peace be upon him), Hazrat Fatima (R.A), Hazrat Ali (R.A), Hazrat Imam Hassan (R.A) and Hazrat Imam Hussain (R.A).

Q4) What are the excellences of Ahl-e-Bait?

Ans: The Quraanic verses and sayings of the Holy Prophet Muhammad (Peace be upon him) concerning Ahl-e-Bait indicate that their excellences are numerous. Some of them are:

a) Allah Almighty has cleansed them of impurity and purified them well. They have been protected from such things which are unbecoming of their status.

b) Hell-fire is Haraam (forbidden) for them.

c) Sadaqa (propitiatory gift, alms) is unlawful for them because it is dross of the property/ wealth.

d) The first group of believers for whom the Holy Prophet Hazrat Muhammad (Peace be upon him) will intercede on the Day of Judgement is of Ahl-e-Bait

e) To love them is one of the obligatory duties of Islam and to harbour ill will or malice against them is hypocrisy.

f) The case of Ahl-e-Bait is like Noah's Ark that the one who boarded it was safe and annihilated was he who avoided it.

g) Believers have been emphasised upon to hold fast to the rope of Ahl-e-Bait.

A tradition to this effect says: I am leaving among you two things i.e. the Holy Quraan and my Aal (progeny, children), you will never go astray

unless you abandon them. Another saying stresses the believers to equip their off spring with three qualities i.e. love of the Holy Prophet Hazrat Muhammad (Peace be upon him), love of Ahl-e-Bait and regular recitation of the Holy Quraan.

Q5) What are the excellences of Hazrat Fatima (R.A)?

Ans: The Holy Prophet is reported to have said:

a) I have named my daughter Fatima (R.A) because Allah Almighty has protected her and those believers who love her, against hell-fire. (

b) Hazrat Fatima (R.A) is chaste and hell is Haraam (forbidden) for her and for her posterity.

c) She is from me. I like what she likes and dislike what she dislikes.

d) Addressing Hazrat Fatima (R.A), the Holy Prophet once said: O' Fatima! Allah's anger lies in your anger and His pleasure lies in your pleasure.

e) On another occasion, he said: O' Fatima! Are you not pleased with the grace that Allah has made you the leader of all female believers in paradise.

f) The Holy Prophet Hazrat Muhammad (Peace be upon him) said (Hazrat) Fatima (R.A) is dearest to me of all my family members.

Q6) What are the excellences of Hazrat Imam Hassan (R.A) and Imam Hussain (R.A)

Ans: The Holy Prophet Hazrat Muhammad (Peace be upon him) said:

a) Hazrat Hassan (R.A) and Hazrat Hussain (R.A) are my two flowers in the world.

b) He who loves them actually loves me and he who harbours malice against them actually harbours malice against me.

c) Hazrat Hassan (R.A) and Hazrat Hussain (R.A) are the leader of all youths in paradise.

d) He who loves me and loves Hazrat Hassan (R.A) and Hazrat Hussain (R.A) and their parents [Hazrat Ali (R.A) and Hazrat Fatima (R.A)] will be in paradise with me. In short, the Ahl-e-Bait are Muqtadaa (leader) of Ahle-Sunnat-wa-Jamaat (true followers of Sunnah). He who does not love them is cursed one. Hazrat Imam Hassan (R.A) and Imam Hussain (R.A) are the martyrs of high rank. Denial of their martyrdom is misguidance and disbelief.

Q7) Will the love of Ahl-e-Bait be of any avail to believers without the love of Prophet's companions?

Ans: It is obligatory upon every believer to love and respect Aal-o-Ashaab (progeny and companions) of the Holy Prophet Muhammad (Peace be upon him). One is not true believer unless he loves Aal-e-Rasool. Similarly one's belief is also defective until he loves the Prophet's companions. If Aal-e-Rasool is a boat for the Muslim Ummah, the companions are stars. So the help of boat and stars is must to achieve the goal of Islaamic faith. A tradition runs in this respect which says: the love of

Hazrat Ali (R.A) and malice against Hazrat Abu Bakr Sadiq (R.A) and Hazrat Umar-e-Farooq (R.A) cannot stay together in the heart of a believer. It means that it is against Islamic faith to love one companion and to hate the other.

Q8) Who are twelve Imams of Ahl-e-Bait?

Ans: Twelve Imams (religious leaders) of Ahl-e-Bait are:

1) Hazrat Ali (R.A)
2) Hazrat Imam Hassan (R.A)
3) Hazrat Imam Hussain (R.A)
4) Hazrat Imam Zain-ul-Abideen
5) Hazrat Imam Baqar (R.A)
6) Hazrat Imam Jaffar Sadiq (R.A)
7) Hazrat Imam Musa Kazim (R.A)
8) Hazrat Imam Ali Musa Raza (R.A)
9) Hazrat Imam Muhammad Taqi (R.A)
10) Hazrat Imam Naqi (R.A)
11) Hazrat Imam Hassan (R.A) Askari (R.A)
12) Hazrat Imam Mehdi (R.A) who will come towards the end of the world.

Q9) Who was Yazeed?

Ans: Yazeed belonged to Bani Umaie-yah family whose hands are stained with the blood of Hazrat Imam Hussain (R.A) and his family members. His crime

will keep him earning hatred and scorn of the Muslim Ummah till the end of time.

Yazeed was son of Hazrat Amir Mu'aawi-yah (R.A). He was awkwardly fatty, ill-tempered, drunkard, dissolute and tyrant. He re-enforced usury and desecrated the Holy Kaaba and Holy Madinah.

Despite all these ill and blasphemous activities at his part, believers should not call him Kaafir (infidel, disbeliever), as Imam-e-Azam Abu Hanifa's (R.A) creed is Sukoot (silence) to this effect which means that we can call him Faasiq-o-Faajir (transgressor and sinful) but should neither call him Kaafir nor Muslim.

Nowadays some misguided people say that Hazrat Imam Hussain (R.A) and Yazeed were both princes and we got no right to speak about their dispute, such people are Kharijites (those who dissented from Hazrat Ali) and render themselves liable to be cast into hell fire.

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CHAPTER 11

THE NOBLE SAHABA

Q1) Who is a Sahabi (Companions) (R.A)?

Ans: A Sahabi is someone who met the Holy Prophet Muhammad (Peace be upon him) whilst they were in the state of Iman and remained a true Muslim until the time of their death. Sahaba is plural of Sahabi.

Q2) Who amongst the Sahaba (R.A) were called Muhajir?

Ans: Those Sahaba (R.A) who for the love of Allah Almighty and the Holy Prophet Muhammad (Peace be upon him) migrated from the Holy Makkah to the Sweet and Pure holy Madina, are called Muhajir. Muhajireen is plural of Muhajir.

Q3) Who amongst the Sahaba (R.A) were called Ansar?

Ans: The Ansar are those Sahaba (R.A) who lived in the enlightened city of holy Madina, helped and made welcome the Holy Prophet Muhammad (Peace be upon him) and the Muhajireen.

Q4) What should be our belief in regards the Sahaba (R.A)?

Ans: All the Noble Sahaba (R.A) were true and devoted followers of the Holy Prophet Muhammad (Peace be upon him). When talking about them it is compulsory to mention them in the best and most respectable style. The final place of all the Sahaba (R.A) is heaven and they will not even hear the sound of Hell. They will live according to their heart's desire without any worry. On the day of Judgement they will not stand confused and depressed but instead the angels will welcome them. All the Sahaba (R.A) have been praised in the Holy Quraan. So anyone who criticises any Sahabi (R.A) has gone against Allah Almighty and the Holy Prophet Muhammad (Peace be upon him).

It is misguidance if anyone insults, slanders, criticises or holds ill feeling towards any Sahabi (R.A) and they without doubt deserve Hell.

Q5) What does being a Khalifa mean?

Ans: Someone who rules and deals with both the religious and worldly affairs, completely according to the teachings of the Shariah (i.e. the Holy Quraan and the Sunnah of the Holy Prophet Muhammad (Peace be upon him). This person is known as Khalifat-ur-Rasul and it is compulsory (Farz) for the Muslims to follow him in all lawful actions and decisions.

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Q6) After the Holy Prophet Muhammad (Peace be upon him) physical departure from this world, who became the first Khalifa?

Ans: After the Holy Prophet Muhammad (Peace be upon him) left this world; the Sahaba (R.A) chose the Khalifa's (caliph's) in the following order:

a) First - Hazrat Abu Bakr Sadiq (R.A),

b) Second - Hazrat Umar-e-Farooq (R.A).

c) Third - Hazrat Usman-e-Ghani (R.A)

d) Fourth - Hazrat Ali (R.A).

After these four, Hazrat Imam Hassan (R.A) became Khalifa for six months.

These five people are known as 'Khulafa-e-Rashideen' (Rightly Guided Khalifas) and their period was known as 'Khilafit-e-Rashideen'. Their leadership was completely in accordance with the teachings of the Holy Quraan and Sunnah of the Holy Prophet Muhammad (Peace be upon him).

Q7) After the Khulafa-e-Rashideen, who are the highest in rank?

Ans: The greatest Sahaba are:

- Hazrat Talha (R.A)
- Hazrat Zubair (R.A)
- Hazrat Abdur-Rahman bin Auf (R.A)
- Hazrat Saad bin Abi Waqas (R.A)
- Hazrat Saeed bin Zaid (R.A)
- Hazrat Abu Ubaida bin Jarrah (R.A)

Q8) Who are the Ashra Mubashrah?

Ans: The six Sahaba mentioned in the previous Answer and the first four Rightly Guided Khalifas are called the 'Ashra Mubashrah'. These are the ten Sahaba to whom the good news was given about going to Heaven i.e. they have been guaranteed entry into Paradise.

Q9) Apart from these, who else has been guaranteed Paradise?

Ans: Others who have been assured of Paradise are:

- Hazrat Khadija-tul-Kubra (R.A)
- Hazrat Aisha Sadiqa (R.A)
- Hazrat Fatimah Zahra (R.A)
- Imam Hassan (R.A)
- Imam Hussain (R.A)
- Hazrat Hamza (R.A) - uncle of the Holy Prophet Muhammad (Peace be upon him)
- Hazrat Abbas(R.A) - uncle of the Holy Prophet Muhammad (Peace be upon him)
- All the Sahaba (R.A) who were present in the Battles of Badr and Uhd
- All those Sahaba (R.A) that were present at 'Bait-ur-Ridhwan'

Q11) Who is Hazrat Amir Muaviya (R.A)?

Ans: Hazrat Amir Muaviya (R.A) is a Sahabi and the first sultan. He was an honourable representative

of the Holy Prophet Muhammad (Peace be upon him). Imam Hassan (R.A) voluntarily, happily and by his own free will, handed over the khilafat to Hazrat Amir Muaviya (R.A) and then pledged allegiance to him. Imam Hussain (R.A) and all the Ehley-Bait happily accepted Hazrat Amir Muaviya (R.A) as their leader. So to hold bad thought or say anything unpleasant about Hazrat Amir Muaviya (R.A) or his father Hazrat Abu Sufiyan (R.A) or his mother Hazrat Hindah (R.A) is strictly forbidden because it is to criticise the Holy Prophet Muhammad (Peace be upon him) himself because they were all amongst the Sahaba (R.A).

CHAPTER 12

KHULFAA-E-RAASHIDEEN

Q1) Who are called Khulfaa-e-Raashideen?

Ans: Those great and pious companions who were elected Caliphs (Khalifa) in succession after the Holy Prophet Muhammad (Peace be upon him) are called

Khulfaa-e-Raashideen (the true Caliphs of the faithfuls) and their Caliphate is called Khilaafat-e-Raashidah (the true Caliphate).

1. First Caliph - Hazrat Abu Bakr Sadiq (R.A)
2. Second Caliph - Hazrat Umar-e-Farooq (R.A)
3. Third Caliph - Hazrat Usman-e-Ghani (R.A)
4. Fourth Caliph - Hazrat Ali Murtaza (R.A)

After Hazrat Ali (R.A), his eldest son Hazrat Imam Hasan (R.A) became Caliph of the faithfuls and remained in the office for about six months. His Caliphate is also included in Khilaafat-e-Raashidah.

Q2) Who is the most prominent of Khulfaa-e-Raashideen?

Ans: Hazrat Sadiq-e-Akbar (R.A) is the most prominent and highest of all creatures except Apostles, Messengers and Prophets and next to him in rank respectively are:

- Hazrat Umar-e-Farooq (R.A) (also known as Hazrat Farooq-e-Azam)
- Hazrat Usman-e-Ghani (R.A)
- Hazrat Ali (R.A)

Q3) What about that person who considers Hazrat Ali (R.A) superior to all Khulfaa-e-Raashideen?

Ans: According to Hazrat Mujaddid Alf Sani Hazrat Abu Bakr Sadiq (R.A) is the highest of all men after the Holy Prophet Muhammad (Peace be upon him) and Hazrat Umar (R.A) and Hazrat Usman (R.A) are next to him in superiority.

Q4) What about that one who does not acknowledge the Caliphate of Hazrat Sadiq-e-Akbar (R.A), Hazrat Farooq Azam (R.A) and Hazrat Usman-e-Ghani (R.A)?

Ans: All companions of the Holy Prophet Muhammad (Peace be upon him) had complete concurrence and consensus on Khulafaa-e-Salaasah i.e. the Caliphates of Hazrat Abu Bakr Sadiq (R.A), Hazrat Umar-e-Farooq (R.A) and Hazrat Usman-e-Ghani (R.A) in succession.

The whole Muslim community has been acknowledging these three great companions of the Holy Prophet Muhammad (Peace be upon him) as Khalifa (successor, Caliph of the Holy Prophet Muhammad (Peace be upon him) since the very day(s) the said companions were installed in the office(s) successively.

Even Hazrat Ali (R.A), Imam Hasan (R.A) and Imam Husain (R.A) (may Allah Almighty be pleased with them) had acceded to their Caliphates and sworn allegiance to them during their respective tenure of office. They also held them in high esteem and spoke of their greatness and excellences. Anyone who does not accept their Caliphates or says them usurper is, indeed, misguided and disbeliever.

The Caliphate of Hazrat Sadiq-e-Akbar (R.A) is undeniably established by cogent and potent proofs. Hence, he who denies his Caliphate is not from Ahle Sunnat wal Jamaat.

Q5) Which caliph's of the Holy Prophet Muhammad (Peace be upon him) are his father-in-law's?

Ans: The Holy Prophet Muhammad (Peace be upon him) married Hazrat Aisha Sadiqa (R.A) daughter of Hazrat Sadiq-e-Akbar (R.A) and Hazrat Hafsa (R.A) daughter of Hazrat Umar-e-Farooq (R.A).

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Q6) Which caliph's of the Holy Prophet Muhammad (Peace be upon him) are his son-in-law's?

Ans: The Holy Prophet Muhammad (Peace be upon him) graced Hazrat Usman-e-Ghani (R.A) by marrying his daughter Hazrat Ruqaieyah (R.A) to him and after her death his second daughter Umm-e-Kulsoom (R.A) was married to him and graced Hazrat Ali (R.A) by giving his beloved daughter Hazrat Fatima Zohra (R.A) in marriage to him.

Q7) Please explain in brief about Khulfaa-e-Raashideen?

Ans: **The first Caliph - Hazrat Abu Bakr Sadiq (R.A)**

His name is Abdullah and titles are Sadiq (the truthful) and Atiq (free from hell-fire). He was born in Holy Makkah about two years after the birth of the Holy Prophet Muhammad (Peace be upon him).

He was very rich and was greatly respected in his clan. He was the first in men to embrace Islam and was also the first believer to offer prayer with the Holy Prophet Muhammad (Peace be upon him). He devoted himself to the Holy Prophet Muhammad (Peace be upon him) and was lost in his love since the very day he embraced Islam so much so that he never separated himself from the Holy Prophet Muhammad (Peace be upon him) except with permission and migrated with him alone to the holy Madina leaving his family in holy Makkah. He sacrified all his wealth and belongings to the cause of Islam.

His greatness is proved by various Quraanic verses and numerous Prophetic sayings. The Holy Prophet Muhammad (Peace be upon him) has said that it is incumbent upon my Ummah to love Hazrat Abu Bakr Sadiq (R.A) and be thankful to him.

He was unanimously elected the first Caliph of the faithful after the Holy Prophet Muhammad (Peace be upon him) (apparently) passed away and his Caliphate proved to be a divine blessing for all believers.

Hazrat Abu Bakr Sadiq (R.A) remained Caliph for about two years and seven months and passed away on 22nd Jamaadi-ul-Sani at the age of 63.

Hazrat Abu Bakr Sadiq (R.A) during his illness after consultation with Hazrat Ali (R.A) and other companions nominated Hazrat Umar-e-Farooq (R.A) Caliph of the faithful.

The second Caliph - Hazrat Umar-e-Farooq (R.A)

His name is Umar, Surname is Abu Hafs and title is Farooq (the one who distinguishes between right and wrong).

He was born about 19 years after the birth of the Holy Prophet Muhammad (Peace be upon him). He embraced Islam in the sixth year of Call (of Prophethood). After having embraced Islam he took believers to the holy Kaaba with dignity and openly with the permission of the Holy Prophet Muhammad (Peace be upon him). His conversion to Islam proved to be of immense value to the

promotion and glory of Islam. The Muslims were delighted and disbelievers and infidels were shocked.

His greatness and excellences are proved by a number of Quraanic verses and Prophetic sayings. Once the Holy Prophet Muhammad (Peace be upon him) said that every angel in the heavens respects (Hazrat) Umar and every Satan on the earth trembles with fear of him.

He became Caliph in the month of Jamaadi-ul-Sani and remained in office for over ten years. During his Caliphate Islam spread far and wide. Innumerable states inclusive of Persian and Roman empires were conquered and the banner of Islam was held aloft everywhere.

At the age of 63, he was martyred by a fire-worshipper (Zoroasterian) called Abu Lulu in Zil-haj and was buried in the tomb of the Holy Prophet Muhammad (Peace be upon him) adjacent to Hazrat Abu Bakr Sadiq (R.A).

During the last days of his Caliphate Hazrat Umar Farooq (R.A) had constituted Shoora (consultative body) to elect his successor. Hazrat Usman-e-Ghani (R.A) was unanimously elected third Caliph by the faithfuls who swore their allegiance to him after three days of the burial of Hazrat Umar-e-Farooq.

The third Caliph - Hazrat Usman-e-Ghani (R.A)

His name is Usman bin Affaan. He was born about 19 years after the birth of the Holy Prophet Muhammad (Peace be upon him).

He embraced Islam on the invitation of Hazrat Abu Bakr Sadiq.

The Holy Prophet Muhammad (Peace be upon him) gave his two daughters i.e. Hazrat Ruqaieya and Hazrat Umm-e-Kulsoom in marriage to him. He is, therefore, called Zulnoorain (the possessor of two lights, a reference to the daughters of the Holy Prophet Muhammad (Peace be upon him) who were married to him). This is an exclusive honour as there is no like of it in human history that any Prophet had given his two daughters in marriage to any person but Usman-e-Ghani. He was very handsome and smart. His greatness and excellences are vindicated by numerous Prophetic sayings which also speak of the esteem in which the Holy Prophet Muhammad (Peace be upon him) held him.

After embracing Islam he had adopted a practice of freeing a slave on every Friday which he kept up till his death.

The fourth Caliph - Hazrat Ali Murtaza (R.A)

His name is Ali and Surname is Abul Hasan and Abu Turaab. He was the first in teenagers to embrace Islam. He never worshipped idols like Hazrat Abu Bakr Sadiq (R.A).

The Holy Prophet Muhammad (Peace be upon him) gave his daughter Khaatoon-e-Jannat (the lady of paradise) Hazrat Fatima (R.A) in marriage to him. He was invincibly brave and undaunted. Saadaat Kiraam and Aulaad-e-Rasool (family, posterity of the Holy Prophet Muhammad (Peace be upon him) spread out from the wedlock of Hazrat Fatima and Hazrat Ali (may Allah Almighty be pleased with them).

The sainthood originated from his family and millions of saints are guiding others to the path of righteousness all over the world receiving benefits and favours from the fountain-head of his spiritual knowledge and intellect.

His greatness and excellences are borne out by Quraanic verses and Prophetic sayings. The Holy Prophet Muhammad (Peace be upon him) once said: Seeing Hazrat Ali is a sort of worship.

After the death of Hazrat Usman-e-Ghani (R.A), Hazrat Ali (R.A) was elected the fourth Caliph by all the companions who were then present in holy Madinah and they swore allegiance to him.

Hazrat Ali was martyred on 17th of Ramadhan. He was about 65. He remained in the office for four years and nine months.

CHAPTER 13

TABAEEN

Q1) Who are the Tabaeen?

Ans: Those Muslims who associated with and learnt from the Sahaba (R.A) and died as Muslims are called Tabaeen (R.A).

After the Sahaba (R.A) the next most exalted are the Tabaeen (R.A). A Tabaeen is a Muslim who:

- Saw at least one of the Sahaba.
- Was rightly guided. (the one who adheres to the beliefs and actions of the Ahle-Sunnah-Wal-Jamaat).
- And the one who died in that state.

The Sunni's consider the Tabaeen as the best generation after the Sahaba. According to them the Holy Prophet Muhammad (Peace be upon him) said, "the best people are those living in my generation, then those coming after them (Tabaeen), and then those coming after (the second generation - Taba-Tabaeen)".

CHAPTER 14

TABA-TABAEEN

Q1) Who are the Taba-Tabaeen?

Ans: Those Muslims who associated with and learnt from the Tabaeen (R.A) and died as Muslims are called Taba-Tabaeen (R.A).

After the Tabaeen (R.A) the next most exalted are the Taba-Tabaeen (R.A). A Taba-Tabaeen is a Muslim who:

- Saw at least one of the Tabaeen.
- Was rightly guided. (the one who adheres to the beliefs and actions of the Ahle-Sunnah-Wal-Jamaat).
- And the one who died in that state.

The sunnis consider the Taba-Tabaeen as the best generation after the Tabaeen.

CHAPTER 15

AULIYA ALLAH (SAINTS)

Q1) What is Wali (Saint)?

Ans: The believers who suppress their carnal and temporal desires and devote themselves to the love of Allah Almighty and His Messenger the Holy Prophet Muhammad (Peace be upon him) are called Auliya Allah (singular Wali).

Q2) How is Wilaayat (sainthood) attained?

Ans: Wilaayat (Sainthood) is an exceptional divine gift which Allah Almighty grants to His pious servants. However, sometime worship and remembrance of Allah Almighty earns the believer Wilaayat and some are born Wali.

Q3) Can an unknowledgeable believer be a Wali?

Ans: No, an unknowledgeable believer cannot attain to Sainthood. Islamic knowledge is must for Wilaayat whether he acquires it or he is divinely graced with it.

Q4) Can a man be called a Wali who does not follow Shariah?

Ans: No believer even a saint is immune from Shariah till such time he is sane. He who claims to be free from Shariah is no Wali but an imposter. Such concept is misguidance and disbelief. However, Shariah is not applicable to that believer who has lost himself in the love of Allah (Majzoob) i.e. he is no more in his senses. But it should be borne in mind that he will also not oppose the Shariah.

Q5) What is Karaamat (mini-miracle)?

Ans: A wonderful thing demonstrated by Allah's Saints (Auliya Allah) which no other man can do, is Karaamat pi: Karaamaat (mini-miracle). Emanation of mini-miracle from Auli-yaa Allah is the truth and its denial is misguidance.

Q6) What are the excellences of Auliya (Allah's saints)?

Ans: Auliya Allah are the true viceregents of the Holy Prophet Muhammad (Peace be upon him) whom Allah Almighty has endowed with marvelous power to demonstrate Karaamat (plural is Karaamaat - mini miracles). Allah Almighty answers the supplications of His servants and meets their needs by the means of His saints. Their supplications benefit Allah's creatures and their love earn believers the good in this world and the next world and Allah's pleasure too. Visiting their shrines and attending their Urs (death anniversaries) bring blessings to the believers provided no act inimical to Shari'ah is done.

Q7) Which type of mini-miracles emanate from Auliya Allah?

Ans: Every kind of Karaamat (mini-miracle) can emanate from Allah's Saints, excepting those miracles of the Prophets which are forbidden for the saints of their respective peoples, like to reach the west (from the east) within no time, to walk on the surface of the water, to levitate, to have knowledge of the too distant place, to resurrect the dead, to cure the congenital blind and leprosy-afflicted ones etc: However, no Wali can bring about a like of Quraanic verse. Karaamaat of Auli-yaa Allah are, in fact, the replica of the miracles of those Prophets whose Ummah (community) they belong to.

Q8) Is he Saint or not from whom Karaamat does not emanate?

Ans: Karaamat is no standard for a believer to be Wali. Auliya Allah usually hide their reality and avoid to show Karaamat except with the command of Allah. So it is not necessary that he who does not demonstrate any mini-miracle is not saint. Karaamat also emanate from Auliya Allah after their death.

Q9) Is it lawful or not to seek help from Auliya Allah?

Ans: Asking Allah's Saints for help which is called Istimdaad and Ista'anat (help-seeking) is undoubtedly lawful provided help is sought in permissible words. By the grace of Allah they help the needy. Calling them and seeking their help (irrespective of distance) is proved by our pious ancestors.

Q10) Is Nazar-o-Neyaaz for Saints lawful or not?

Ans: Eisaal-e-Sawaab (submission,conveying of reward of virtuous deeds) which is called Nazar-o-Neyaaz in Persian is lawful for Auliya Allah. Eisaal-e-Sawaab i.e. recitation of the Holy Quraan, remembrance of Allah's names and attributes, recitation of Durood Sharif (invocation of Allah's blessings on the Holy Prophet), alms etc. is not only lawful but also commendable act and proved by the traditions. This is rife among Muslims for long.

Geyarwin Shareef (Nazar-o-Neyaaz of Hadrat Shaikh Abdul Qadir Jilani [R.A], the founder of Qadria mystic fraternity is highly blessed one.

Q11) What about he who dissuades from Nazar-o-Neyaaz of Auliya Allah?

Ans: It is proved by traditions of the Holy Prophet Muhammad (Peace be upon him) so he who dissuades from Nazar-o-Neyaaz of Allah's Saints, in fact, opposes the traditions and such person is necessarily a misguided.

Q12) What about placing floral wreaths or sheets on shrines of Auliya Allah?

Ans: Placing floral wreaths or sheets on the shrines of Muslim scholars, sages, saints and righteous servants of Allah with the intention of respecting them and seeking Allah Almighty's grace through their means is lawful.

CHAPTER 16

HEAVENLY BOOKS

Q1) What is the meaning of Heavenly (revealed) Book?

Ans: Books of Allah Almighty have been revealed for the benefit and guidance of His people so that they may know Allah Almighty, His prophets (Peace be upon them all) and follow His wishes and commands.

Q2) How many books has Allah sent?

Ans: Allah has sent books and Sahifa (small books) to many Prophets (Peace be upon them all). Only Allah and His Prophet's (Peace be upon them all) know the true strength but there are four well known (famous) books:

a) Taurat - which was revealed to the Prophet Musa (A.S)

b) Zaboor - which was revealed to the Prophet Dawud (A.S)

c) Injil - was given to the Prophet Isa (A.S)

d) Quraan - is the best amongst these and it was given to the Holy Prophet Muhammad (Peace be upon him).

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d) Quraan - is the best amongst these and it was given to the Holy Prophet Muhammad (Peace be upon him).

Q3) In which language were these four Books revealed?

Ans: Taurat and the Zabur were revealed in Hebrew, the Injil in the Syriac language and the Holy Quraan was revealed in Arabic.

Q4) Are there any Heavenly Books with original text available today, in addition to the Holy Quraan?

Ans: No! Besides the Holy Quraan, it is impossible to obtain any true version of Taurat, Injil and Zaboor on the earth. The Christians, Jews and past communities changed the laws according to their personal needs. Due to this, the original versions no longer exist today.

Q5) Are we allowed to obey the commands of the Taurat, Zabur, Injil or any other Heavenly Books?

Ans: No! Firstly the Jews and Christians have changed the words and their meanings. They have taken away some words and added some of their own words just for their own self-desires. For this reason the Books cannot be found in the true form that they were revealed in. Secondly the Holy Quraan has abolished (mansukh) most of the commands in the previous Books. Therefore, even if we found the original (correct) copies of the Taurat, Zabur or Injil today, they would not be needed. Everything that the descendants of Hazrat Adam (A.S) need is in the Holy Quraan.

Q6) What if a case arises when one cannot tell if it is contradictory or not?

Ans: In such a case one should neither reject nor agree but to say that: My faith is in Allah Almighty, His Angels, His Holy Books and His Messengers.

Q7) Is it possible that something may be missing or added to the Holy Quraan?

Ans: No! It is not possible because Islam will last forever. Since Allah has taken the responsibility for its protection. Therefore no words or letters can be added or missed. Nobody can insert his personal wishes into the book, even if the whole world stands against it.

Q8) What are those people called who believe that there is a possibility of a mistake in the Holy Quraan?

Ans: Anyone who says that there a mistake, such as: a word has been shortened, prolonged or changed is definitely a disbeliever (Kafir) and is outside the circle of Islam.

Q9) What are the Samavi Books (Books of Guidance)?

Ans: The Samavi Books are the Heavenly Books. In other words those Booklets (Sahifah) and Books (Kutub) which Allah Almighty has revealed to a Prophet (may Allah send peace on them) for the guidance of Mankind. All of them are the Words of Allah Almighty (Kalam Ullah) and therefore they are all true. It is necessary to have faith in what is written in all of them.

Q10) What is a SAHIFAH?

Ans: Before the revelation of the Holy Quraan, Allah Almighty sent small books or booklets for the guidance of His people. In such books, there was guidance of great quality for general purpose or use.

Q11) How many Sahifahs were there and to whom were they revealed?

Ans: The quantity is only known to Allah and His Prophet (A.S). We only know that a few were revealed to Hazrat Adam (A.S), his son Shis (A.S), Hazrat Ibrahim (A.S), Hazrat Idris (A.S) and some to Hazrat Musa (A.S).

Q12) If we say that all these Books are the Words of Allah Almighty; then what is the meaning of 'the Holy Quraan is the most prominent one'?

Ans: When we talk about the Words of Allah Almighty and say that something is more prominent than another we mean that there is more reward in that thing compared to the other.

Q13) What does mansukh (abolish) mean?

Ans: To repeal or abolish means that certain commands are for certain times but no mention is made of its period of guidance and validity. Once its time period has elapsed, a new command is revealed. It may seem as if the first command has been taken away but in fact it means that its time has elapsed. The first command is repealed and the second has been implemented.

Q14) Therefore it means that the command that is repealed is not wrong. What is one called who says that it is wrong?

Ans: Some people translate the word mansukh as to mean wrong. This is a very serious matter. All commands of Allah Almighty are true and there is no space and no way for falsehood to enter.

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CHAPTER 17

THE HOLY QURAAN

Q1) What is Holy Quraan?

Ans: The Glorious Quraan is Kalaam Allah (words and speech of Allah) which Allah has gifted to His Beloved Prophet Hazrat Muhammad Mustafa (Peace be upon him). It is essential to believe and have faith in all that is revealed in the Holy Quraan.

Q2) How do you know that the Holy Quraan is Kalaam Allah?

Ans: The Holy Quraan is itself a strong proof of its being Kalaam Allah. It declares and challenges infidels and disbelievers that if you are in some doubt about what we have sent to our chosen servant then bring one chapter like it. All the enemies of Islam (particularly the eloquent and rhetoric literati and poets of Arabia) put their heads together and strove hard to bring or produce a like of it but miserably failed to produce even a verse like it what to talk of any chapter. Thus the Holy Quraan is an ever challenging phenomenon to infidels and disbelievers till the end of time.

Q3) What is the exclusive distinction of the Holy Quraan?

Ans: The ever-living miracle of the Glorious Quraan is that some Muslims learn all of the Holy Quraan by heart (memorising it to their memory) and will continue to so until Qiyamat. Contrary to this fact the other revealed books of Allah Almighty could not be memorised by the followers of the books except by the prophets upon whom the said books were revealed.

Q4) How long did it take for the whole of the Holy Quraan to be revealed (descended)?

Ans: The Holy Quraan was revealed over a period of 23 years. The Quraanic chapters and sentences were revealed as and when there were considered necessary.

Q5) Was the Holy Quraan revealed in the order it is in today?

Ans: Divine revelation of the Holy Quraan did not come in the order that it is in now. The Holy Quraan came down little by little according to the need. When a command was required a Surat (chapter) or Ayats (verses) was revealed.

Q6) How did the order of the Holy Quraan come into existence in its present form?

Ans: The Holy Quraan was revealed as separate verses (ayats). Some verses were revealed of a particular

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surat, then verses for the second surat. Then verses for the first surat would be revealed, so on and so on.

Hazrat Jibraeel (A.S) would inform the Holy Prophet Muhammad (Peace be upon him) of its position in the Holy Quraan. At every revelation the Holy Prophet Muhammad (Peace be upon him) would tell those that were listening that this ayat is for that particular surat, after a particular ayat and before a certain ayat. This is how the surats of the Holy Quraan built up. The Holy Prophet (A.S) would himself read in the correct order during Salat (Namaz) and also during tilawat (recitation). The Sahaba Karam (R.A) after listening from the Holy Prophet Muhammad (Peace be upon him) would memorize them (i.e. surah's).

The final order of the Holy Quraan came about with the command of Allah Almighty, the statements of Hazrat Jibraeel (A.S) and conforming to the order of Lauh-e-Mahfooz (the Sacred Tablet on which all the actions of creation have been written). The order of the Holy Quraan was completed during the time of the Holy Prophet Muhammad (Peace be upon him)

Q7) What does Makki and Madani surats mean?

Ans: Those surats that were revealed in Holy Makkah or its outskirts are called Makki and those surats that were revealed in holy Madina or nearby are called Madani (i.e. those surats that were revealed during or after Hijra (migration)).

Q8) How do the Makki and Madina surats differ in their subject matter?

Ans: The simplest way to explain the difference in topics between the Makki and Madina surats is that:

- the Makki surats generally have information about fundamental beliefs i.e. Tauhid, Risalat and the events of the Day of Judgement,
- the Madani surats are about actions, such as those commands that tell us about making our character better. Also they tell us about how to interact with the rest of Allah Almighty's creation.

Q9) Can we find any other book like the Holy Quraan?

Ans: No, we can't because the Holy Quraan was revealed to the Holy Prophet Muhammad (Peace be upon him). The Holy Prophet (A.S) presented this book to the Arabs in such a manner as to conclude his Prophethood. He challenged the Arabs to write a book similar to the Holy Quraan or write ten chapters or write just one chapter if they could. The kafir could not because their minds were not capable of doing this. If they were capable, they would not have borne the humiliation of being told that both they and their gods would be the fuel of Hell. Since the Arabs could not bring a chapter or even a sentence like that of the Holy Quraan, therefore, there is no one else who can do it.

Q10) How much reward does a believer get by reciting the Glorious Quraan?

Ans: Our Holy Prophet Muhammad Mustafa (Peace be upon him) said that he who recites a letter of the Quraan gets one goodness which is equal to ten good deeds and stressed I do not say that Alif-Laaam-meeem is one letter but Alif is a letter, Laaam, is a letter and Meeem is a letter.

Q11) What about that believer who does not learn the Holy Quraan?

Ans: The Holy Prophet stated that anyone who does not have some Quraan Sharif in his heart, is like a homeless person.

Q12) What are the rules of reciting (reading) the Holy Quraan?

Ans: The believer must be in the state of Wuzu (ablution), sit at a clean place (preferably in Mosque) facing the Qibla (Holy Kabah) placing the Holy Quraan before himself on any raised thing (small slanted desk or pillow). Your mouth should be free from every kind of smell like onion, garlic etc. It is sinful to touch the Holy Quraan without ablution.

Before reciting the Glorious Quraan you must read 'A'oozu bil-Laahi Minash Shaietaa-nir Rajeem (I seek refuge with Allah from devil, the accursed) and Bismil-Laahir Rahmaa-nir Raheem (Allah, in whose name I begin, the Most Affectionate, the Most Merciful) with all heart and humility. Show no haste but recite carefully and with serenity.

Listeners should be attentive and respectful to the recitation.

Q13) If a Holy Quraan is no-longer readable, what should you do with it?

Ans: The Holy Quraan which is worn out and is no more readable should be buried, wrapping up in a piece of clean cloth, at such a place that is not trodden by human-beings and animals. It is better to bury it in a grave-like ditch so as to save it from the earth.

Q14) Is it possible these days to obtain a copy of the Holy Quraan in its original form?

Ans: Yes. Every copy of the Holy Quraan that is being used everyday is in the original form. There is not and will not be a single letter difference because Allah Almighty is Himself its protector.

Q15) What is the divine wisdom in the descent of the Holy Quraan?

Ans: Allah Almighty revealed the Holy Quraan for the guidance of His people. So that they may know Allah Almighty and His Prophet Muhammad (peace and blessings of Allah be upon him). Also the people may recognize Allah Almighty and His Prophet commandments. So that they do those things which Allah Almighty and His Prophet want them to do and keep away from those things which Allah Almighty and His Prophet dislike.

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CHAPTER 18

ANGELS

Q1) What is the meaning of Malaikah?

Ans: Angels are called Malak. Malaikah is the plural of Malak.

Q2) Who are the angels?

Ans: Angels are respected beings of Allah Almighty. They believe in and worship Him. Their body is luminous i.e. they are made of Light (Noor). They do not commit sins and they only follow the orders of Allah Almighty. They never disobey Allah Almighty. They only do as they are commanded. They do not drink or eat. Their nourishment is only His worshipping. They are always busy in praying to Allah Almighty.

Q3) Why are angels sinless (innocent)?

Ans: Angels only follow orders of Allah Almighty. They cannot think or decide for themselves like humans can. They can not commit sin, therefore are sinless and innocent. Prophets are also sinless and innocent like the angels.

Q4) How many angels are there?

Ans: The number of angels is countless. Only Allah Almighty knows the correct number which He has created or the Prophet (Peace be upon him), who has been told by the Creator. Many angels are created everyday. The saints of Allah Almighty say that, "Pure words and good work turn into an angel and then ascend to the Heavens".

Q5) How many famous angels are there?

Ans: There are four well known and respected angels.

a) Hazrat Jibraeel – his duty was to give Allah Almighty's messages to all the Prophets (Peace be upon them all)

b) Hazrat Mikaeel – his duty is to cause rain and to provide food to all Allah Almighty's creation.

c) Hazrat Israfeel – he is the one who will blow the trumpet on the Day of Judgment (Doomsday).

d) Hazrat Izraeel – his duty is to take life away from the people. Many angels work under him.

Q6) After these four who are the next highest in rank?

Ans: After these four, next level is:

a) Hamalatul-Arsh (four angels who are holding the Divine Throne, but will be eight on the Day of Judgement) then

b) Those that perform tawaf of the Throne of the Highest Heaven, then

c) Those that are carrying the Chair (Kursi), then

d) The angels of the seven skies, one after the other, then

e) Those angels who are established above and in the air, in other words, those angels that cause rain and gather water, then

f) Those angels who guard the mountains and the oceans, then

g) All the other angels.

Q7) What jobs do other angels do?

Ans: Every angel has been given a job to do, some in heaven and some in hell. Some have been given the task to write down the actions of every person and some have the task to give shape to a child in a mother's womb. Some of them have been given a duty to question the dead in their graves and some to give punishment. Some of them are deputed at the Prophet's (Peace be upon him) shrine. Some of them convey Muslim's benediction (blessing) to the Prophet (Peace be upon him) and some attend Meelad Sharif.

Q8) What are the names of the angels who record good and bad deeds?

Ans: They are called 'Kiraman Kathabeen'. All actions (good or bad) are written every day and night by different angels.

Q9) What are the names of the angels who do questioning in the grave?

Ans: There are two angels. One is called 'Munkir' and the other 'Nakir'.

Q10) Can angels be seen?

Ans: We cannot see the angels but those whom Allah Almighty wishes can see them such as Allah Almighty's Messengers see and communicate with them. At the time of death, Muslims see the angels of blessing and disbelievers see the angels who will give them punishment.

Q11) What about the individual who does not believe in angels?

Ans: He who denies the existence of angels and says that the angels have no physical body and they are the will power of doing good deeds and here is nothing apart from them. Both of these matters (opinions) cause heathenism and one who has such belief, is a disbeliever.

Q12) Do the angels have any special outward appearance?

Ans: No! The angels do not have any special outward appearance. Their privilege to a body and appearance is like ours is to our clothes. Allah

Almighty has given them the power to change to any shape they like. It is confirmed in the Holy Quraan that they have arms and we should believe in that.

Q13) Are humans more superior to the angels?

Ans: Ordinary believing humans (i.e. Muslims) are higher than ordinary angels. However the angels that are Messengers are higher than ordinary believing humans. Messengers amongst the humans are more superior to the angels that are Messengers.

CHAPTER 19

JINN

Q1) What is a Jinn?

Ans: Jinn's are made from fire. Like human beings they have the power of intelligence as well as having a physical body and a soul. They also have children and families that spread generation after generation. Like human beings they also eat, drink, live and die. However they have very long lives.

Q2) What does a Jinn look like?

Ans: Some Jinn's have been given the ability to take any form or shape they like. It is evident from the Hadith Sharif that some have wings and fly around in the sky. Some stroll around in the shape of snakes and dogs. Some live and sleep in the form of human beings. But most of them live in the deserts, jungles, and deserted places or in the mountains.

Q3) Who is Iblis?

Ans: The wicked Jinn's are called shaytan. The leader of all the shaytan's is Iblis. The extent of his being a

great adorer and a devoted worshipper of Allah Almighty was that he was recognised amongst the angels; but when Allah Almighty commanded the angels to prostate to Hazrat Adam (A.S) he took pride in himself and refused to prostate. This is why he was expelled from Allah Almighty's court and made an outcast forever. He has children and they like him are also outcasts. All of them are devils and their job is to mislead mankind.

CHAPTER 20

MIRACLES

Q1) What is Mujezah?

Ans: A wonder done by the claimant of Prophethood, which stupefies all, to substantiate his Prophethood is called Mujezah (miracle). For example, the staff of Prophet Moses (A.S) turned into snake, Prophet Jesus (A.S) resurrected the dead ones and the Holy Prophet Muhammad (Peace be upon him) was endowed with umpteen miracles. His most prominent miracle is Meeraj (ascension to heavens).

Q2) Can any imposter prophet show a miracle?

Ans: A Prophet shows miracle to prove his Prophethood which disgraces the enemies and deniers and motivates and convinces the men of faith to believer in the claimant of Prophethood. An imposter who claims to be a prophet can not demonstrate any miracle as per his claim otherwise there will be no difference between the truth and falsehood.

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Q3) What is Karaamat (mini-miracle)?

Ans: A wonderful thing demonstrated by Allah's Saints (Auli-yaa Allah) which no other man can do is called Karaamat (mini miracle). Emanation of mini-miracle from Auli-yaa Allah is the truth and its denial is misguidance.

Q4) Which type of mini-miracles emanate from Auli-yaa Allah?

Ans: Every kind of Karaamat (mini-miracle) can emanate from Allah's Saints, excepting those miracles of the Prophets which are forbidden for the saints of their respective peoples, like to reach the west (from the east) within no time, to walk on the surface of the water, to levitate, to have knowledge of the too distant place, to resurrect the dead, to cure the congenital blind and leprosy-afflicted ones etc: However, no Wali can bring about a like of Quraanic verse. Karaamaat of Auli-yaa Allah are, in fact, the replica of the miracles of those Prophets whose Ummah (community) they belong to.

Q5) Is he Saint or not from whom Karaamat does not emanate?

Ans: Karaamat is no standard for a believer to be Wali. Auli-yaa Allah usually hide their reality and avoid to show Karaamat except with the command of Allah. So it is not necessary that he who does not demonstrate any mini-miracle is not saint. Karaamaat also emanate from Auli-yaa Allah after their death.

CHAPTER 22

BIDAT

Q1) What is Bidat?

Ans: Bidat is that thing or deed which was not done during the lifetime of the Holy Prophet Muhammad (Peace be upon him) but was innovated later.

There are two kinds of Bidat:

- Bidat-e-Saieyah or Bidat-e-Zalaalat (evil innovation)
- Bidat-e-Hasanah or Bidat-e-Mahmoodah (good, virtuous innovation).

Q2) What is Bidat-e-Hasanah?

Ans: Bidat-e-Hasanah is that innovation which is proved by the Holy Quraan, The Holy Prophet Muhammad's (Peace be upon him) Sunnah and Ijma-e-Ummah or belongs to such a thing whose goodness or desirability is proved by the Shariah.

Bidat-e-Hasanah is Mustahab (desirable, commendable), Sunnat and even Waajib (essential) as the case may be.

Q3) What is Karaamat (mini-miracle)?

Ans: A wonderful thing demonstrated by Allah's Saints (Auli-yaa Allah) which no other man can do is called Karaamat (mini miracle). Emanation of mini-miracle from Auli-yaa Allah is the truth and its denial is misguidance.

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Bidaat-e-Saieyah (evil innovation) is either Makrooh (undersirable) or Haraam (unlawful) as the case may be.

Q4) Can any new innovation be called Bidat-e-Saieyah?

Ans: Declaring any innovation Bidat-e-Saieyah or Bidat-e-Hasanah does not depend on time but hinges to conformity and non-conformity of the newly invented thing with the Holy Quraan, Sunnah and Ijma-e-Ummah. The innovation which is consistent with Quraan and Sunnah is not Bidat-e-Saieyah regardless of time and age. During their (respective) times, Sahaba, Taabaeen and Taba-Taabaeen forbade some of the innovations and permitted certain of them.

Once Hazrat Umar-e-Farooq (R.A) said about Taraawih (special night prayers in the holy month of Ramadaan) this is a good innovation, though Taraawih is Sunnat-e-Muakkadah (emphasised, regular Sunnah). Hazrat Abdullah bin M'aqal (R.A) who once noticed his son reciting Bismillahir Rahma-nir-Raheem aloud in prayer said: O' my

son! it is an innovation. Beware of innovations and avoid them.

It is clear by the given examples that these great personages measured every innovation by the yardstick of Shariah. They permitted only those innovations to stay which were in consonance with the teachings of Islam and forbade those which were repugnant to Shariah.

The Holy Prophet Muhammad (Peace be upon him) has himself described the one as innovator of Sunnah who innovates a good or virtuous thing. This saying of the Holy Prophet Muhammad (Peace be upon him) permits good and virtuous innovations. The innovator of virtuous thing whether it is about worship or manners will keep earning cumulative reward on being followed/practised by successive believers till the Doomsday.

However every person can not innovate a certain thing and describe that as good innovation. It is an exclusive domain of Muslim scholars to innovate any good or virtuous thing i.e. Bidat-e-Hasanah and allow its practice by believers in any age or time. The followers of such Bidat-e-Hasanah will not be called Bidati (heretic) but Sunni (the followers of Sunnah).

Q5) What are examples of good bidat in our daily religious activities?

Ans) The following are examples of good bidats (bidat-e-hasana):

- **IMAAN:** Every Muslim child is taught Imaan-e-Mujmal and Imaan-e-Mufassal whereas no such categories or names for Imaan were in practice in the age of the Holy Prophet Muhammad (Peace be upon him) or the three blessed generations after him (Sahaba (R.A), the Taabaeen (R.A), and the Taaba-Tabaeen(R.A)).
- **KALIMAH:** Every Muslim memorizes six Kalimahs. These six Kalimahs, their enumeration and their sequence that, this is the first Kalimah, this the second, etc. are all Bidats which were not there in the starting period of Islam.
- **QURAAN:** To divide the Holy Quraan into thirty Paras (sections), to divide the Paras into Rukus, to put the Iraab (expressions such as Zabbar, Zer, Pesh) in the Holy Quraan and to have the Holy Book printed by offset in the press are Bidats which could not be traced in the commencing era of Islam.
- **HADEES:** To collect the Hadees in book form and state the chain or narrators and to characterise the Hadees's by saying this is Sahih, this is Hassan or Daif, Mu'addaal or Mudallas, etc. are all appreciable Bidats which were not in practice in the blessed age of the Holy Prophet Muhammad (Peace be upon him).
- **PRINCIPLES OF HADITH (USUL-E-HADITH):** This whole branch of knowledge along with its rules is itself Bidat Hasana.

- **FIQH:** Nowadays all that matters in our daily life depends upon this knowledge because it contains the rules and commands for everything which may come across our lives, but this field of knowledge also is Bidat Hasana.
- **ZAKAT:** To give Zakat with the currency which is currently used such as coins and paper notes is Bidat because these were not in vogue in the commencing centuries of Islam.
- **HAJJ:** To perform Hajj by traveling in aeroplanes, ships, cars, lorries, buses and to go to the field of Arafaat by car or bus are all Bidats because such conveyances had not been invented in that age.

Q6) What are examples of good bidat in our wordly activities?

Ans) There are many new inventions that could not be found in the first three centuries of Islam and we have got so much accustomed to them that life now would be very difficult without them, such as:

- Using loud speakers and microphone for conducting daily and Friday prayers and delivering speeches.
- Organising fund raising dinners for building Mosques.
- Organizing Islamic quiz competitions between children as well as adults.
- And many more

Q7) What are examples of bad bidat (Bidat-e-Saieyah)?

Ans) Some modern day bad bidats (bidat-e-sai'yya) which are against Islam and should be avoided:

- Offering prayers with your head uncovered i.e not wearing cap while offering prayers.
- Offering only farz part of the Namaz.
- Make no Dua after Namaz.
- Announce the beginning of Ramadan, Eid-ul-Fitr, Eid-ul-Adha in advance without sighting the Moon.
- Eating Haram burgers etc by invoking Bismillah on it so that it becomes halal.

Each of the above action is a new bad innovation in Islam i.e. Bidat-e-Saiyya, because by adopting these actions one is not only introducing new innovation in Islam but also at the same time abolishing the Sunnah of our Holy Prophet Muhammad (Peace be upon him) which in fact is direct violation of the commands of Allah Almighty.

CHAPTER 21

KISSING THE THUMBS

Q1) Why do we kiss the thumbs and put them on our eyes upon hearing the name of the Holy Prophet Muhammad (Peace be upon him) in the azan, speeches or any where else?

Ans: This is a physical expression, which shows love for the Holy Prophet Muhammad (Peace be upon him).

Q2) Where did this originate from?

Ans: This is a Sunna of the first Khalifa (R.A) (an Athar of the first Khalifa), and it is also based on a number of Hadiths, of which the most well known is the Hadith of Hazrat Abu Bakr (R.A).

Whenever the Muazzin recited during azan the words: "I bear witness that Muhammad is the Messenger of Allah", Hazrat Abu Bakr (R.A) upon hearing words would kiss the tip of the index fingers [or thumbs] and wipe his eyes. The Holy Prophet Muhammad (Peace be upon him) said: whosoever does what my friend [Hazrat Abu Bakr (R.A)] did, my intercession will come down upon him.

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Q3) There are some sections of the Muslim community that say that this is not allowed?

Ans: This act is allowed because upon seeing Hazrat Abu Bakr (R.A), the Holy Prophet Muhammad (Peace be upon him) promoted this act or expression to the other Sahaba. The Holy Prophet Muhammad (Peace be upon him) did not stop it.

The rule to follow is that when the Holy Prophet Muhammad (Peace be upon him) saw something happening, if he did not stop it, then it is allowed in Islam.

Q4) If we hear the Holy Prophet's (Peace be upon him) name 'Muhammad' mentioned in speeches or any where else at any time, should we kiss the thumbs?

Ans: Yes.

Q5) Is this Bidat?

Ans: Alims or ordinary people who blame others in the name of bidat for carrying out an amal, shows a sign that they may not be a trained faqih (whether they are called a Mufti/Shaykh/Mawlana or not); and that he probably has knowledge only of the literal Arabic but not a deep understanding of what is beyond the text, which is what the jurist [Fuqaha] is expected to know.

CHAPTER 23

SINS

Q1) What is sin and how many kinds of it are there?

Ans: Disobeying Allah Almighty and His Holy Prophet Muhammad (Peace be upon him) and not to follow the commands of Shariah are sin. The one who commits sin is called sinner. Sin distances believer from Allah Almighty, deprives him of blessings and renders him liable to be chastised. Sins are of two kinds i.e. minor and major.

Q2) What is minor sin?

Ans: Minor sin is that one about which there is no Waeed (warning of dire consequences) i.e. no particular punishment has been defined by Islam. Minor sins of a believer are forgiven by the blessings of his worship, goodness, alms-giving, obedience to parents etc.

A Hadees to this effect says: Allah Almighty remits all the past and future sins of a believer from him who perfectly performs Wudu (ablution). In short, minor sin is forgiven even without begging forgiveness of Allah Almighty provided the

delinquent believer does not insist on it. Insistance on minor sin turns it into major sin which is not absolved unless sincerely repented and Allah Almighty's forgiveness is sought.

Q3) What is major sin?

Ans: Major sin is that one about which there is Waeed (warning of dire consequences) i.e. Islam has warned believers of severe punishment. A believer can not rid himself of major sins unless he sincerely repents and begs forgiveness of Allah Almighty.

Q4) Which are major sins?

Ans: Some of major sins which have been defined by Quraan and Hadees are: unjust killing, theft, usurpation of orphan's property(right), teasing parents, indulgence in interest, drinking wine, false witness, non-observance of Saum-o-Salaat (fasts and prayer), non-payment of Zakaat (poor due), swearing false oath, less weighing and less measuring, unjust fighting with believers, accepting or offering bribe, sneaking against a believer before the rulers, backbiting against believers, forgetting the Holy Quraan committed to memory, disgracing Muslim scholars, despondency about Allah Almighty's mercy(forgiveness), fearlessness of Allah Almighty's wrath, extravagance, wasting money and time in sport and other frivolities, shaving the beard and committing suicide.

Q5) Is he a Muslim who commits major sins?

Ans: A believer who commits major sins will definitely be entered into heavens either by the grace of Allah Almighty or by the intercession of the Holy Prophet Muhammad (Peace be upon him) or after having served the term of his punishment and then he will never come out from it i.e. the paradise will be his permanent abode.

Q6) How will the major sins be forgiven?

Ans: There are two kinds of major sins i.e. non-observance of Huqooq-ullah (duties towards Allah Almighty) and violation of Huqooq-ul-'Ibaad (human rights). The major sins concerning non-observance of Huqooq-ullah like non-offering any time's obligatory prayer or non-observance of any day's fast may be forgiven by Allah Almighty, the Most Forgiving, provided that the delinquent believer sincerely repents and seeks His forgiveness and also resolutely determines to improve himself and not to repeat the major sins. He ought to make up for the missed Farz (obligatory) and Wajib (essential) prayers and fasts if he owes to.

Contrary to this, the major sins relating to Huqooq-ul-'Ibaad like one hurts anybody's faith, grace, life, property or even the heart(for example he abuses, beats or speaks ill of someone) back-bites, thieves or snatches or robs him of his belonging/property or takes money or anything in bribe, in interest or wins in gambling will not be forgiven by Allah Almighty despite the fact He is the Owner of our

life, property and rights and can pardon us, but this is the rule of His Divine Court that forgiveness is not granted to the oppressor until and unless the oppressed forgives him. Allah Almighty has empowered us regarding Huqooq-ul'Ibaad whose violation will not be absolved until we forgive the violator and the aggrieved pardons us in case we have violated the other's rights.

CHAPTER 24

TAUBAH

Q1) What is meant by Taubah?

Ans: Taubah means to turn towards Allah Almighty in repentance and begging Allah Almighty to forgive the sins that they have committed.

Q2) How is Taubah sought?

Ans: To ask for taubah, the following three factors must be carried out:

- to admit (acknowledge) sins that they have committed
- to regret and be sorry for the sins that they have committed
- to resolve that in the future they will avoid the sins. Also you must compensate for sins like Qaza i.e. missed, omitted prayers must be offered

One should always be happy about the grace and mercy of Allah Almighty Who is the Most Forgiving and Merciful.

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CHAPTER 25

DOOMSDAY

Q1) What kind of a day will Doomsday (Qiyamat) be?

Ans: The earth, skies, jinns, humans, angels and the rest of the world will be destroyed. The sky will be split. Nothing will survive i.e. all buildings will be destroyed, mountains will fly like cotton flakes, stars will fall like the drops of rain all over the place they will clash and destroy each other. The rest of the things will also be destroyed in the same manner. Besides Allah Almighty everything else will be destroyed.

Q2) How will the Qiyamat occur?

Ans: On the day of Qiyamat, by the order of Allah Almighty, Hazrat Israfeel (angel) will blow the trumpet. This will destroy everything. At the beginning, the sound will be very low and it will gradually become louder. By the command of Allah Almighty, the earth, skies, mountains, Hazrat Israfeel and Izraeel will also die. At the time, there will remain no one except Allah Almighty.

Q3) Who will take the soul of Hazrat Izraeel?

Ans: When the earth and skies will be destroyed. Allah Almighty will command Hazrat Izraeel to take the soul of Hazrat Jibraeel. Hazrat Izraeel will take his soul. He will prostrate at the top of mountains where he will die. Like his soul Hazrat Mikaeel, Israfeel and the rest of the angels will have their souls taken away from them. After their death, Allah Almighty will command Hazrat Izraeel to die. He will go to the top of the mountain, where he will praise and prostrate to Allah Almighty and will fall and die.

Q4) When will Qiyamat come?

Ans: The exact time of Doomsday is only known to Allah Almighty and the Holy Prophet Muhammad (Peace be upon him). But as time passes, it is coming closer. Allah Almighty and His Holy Prophet Muhammad (Peace be upon him) have given us some signs of Qiyamat, when all the signs have appeared then Qiyamat will come.

Q5) What are the signs of Qiyamat?

Ans: Its major sign is the departure of the Holy Prophet (Peace be upon him) from this earth. Additionally, there are other signs which were conveyed by the Holy .Prophet Muhammad (Peace be upon him). Some of them are:

a) Religious knowledge will be taken away i.e. the learned persons (Muslim Scholars) of Islam will ascend from this earth. Ignorance will be at its pinnacle.

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a) Religious knowledge will be taken away i.e. the learned persons (Muslim Scholars) of Islam will ascend from this earth. Ignorance will be at its pinnacle.

b) People will acquire Islamic knowledge for their worldly desires and not for the services of the religion (Islam).

c) It will be difficult to stand firmly on Islam.

d) People will feel it a burden to pay alms (zakat) and charity.

e) Music, songs and ignorance related to them will be widespread. No one will take care of the other.

f) The wicked people will feel honour to live in their great palaces. There will be excess of everything.

g) The idle and useless people will be on the highest posts.

h) There will be no blessing in time i.e. the time passes very quickly.

i) People will ignore their parents and they will only obey their wives and children.

j) People will speak ill of their predecessors and curse them.

k) There will be a lot of noise inside the mosques and worldly affairs will be discussed there.

CHAPTER 26

TAQDEER (FATE)

Q1) What is fate Taqdeer?

Ans: Whatever happens in this world and whatever people do, Allah Almighty from His unending knowledge knew and wrote it down. This is called 'FATE'.

Q2) Are humans bound to follow their FATE?

Ans: No! Whatever has been written, does not mean that a person has to do that. It is merely what a person was going to do and it is that action which has been written down. Therefore whatever has been fated that makes nobody bound to do that. Allah Almighty has given the awareness of our doing whatever he wishes or not. In addition, he has also given us a mind to do good or bad, useful or useless things, since humans are not senseless like a stone.

Q3) What do we call a person, who does not believe in FATE?

Ans: The Holy Prophet Muhammad (Peace be upon him) has called that person a fire worshipper who does not believe in FATE.

CHAPTER 27

DEATH AND THE GRAVE

Q1) What is death?

Ans: Every individual has a fixed life period. It cannot be made shorter or longer. Once the exact time is reached, the angel of death (Hazrat Izraeel) comes and takes away the soul. This is called 'DEATH'.

Q2) What does one see at the time of their death?

Ans: At the time of death one who is dying sees many angels on his left and right sides to the extent of his sight range. For a believer there will be angels of blessing around him and for the disbeliever angels of punishment will be around him. The Muslim's soul is taken away with respect and a disbeliever's soul is withdrawn with dislike and hatred.

Q3) Where does the soul of a believer live after death?

Ans: There are different stages reserved for the souls. There are separate places for good and bad. Some souls of Muslims remain inside the grave, some in the sacred well of Zam Zam, some among the earth and the sky, some between the 1st and 7th skies, whilst some above the skies.

Q4) Where does the soul of disbelievers live?

Ans: The evil souls of disbelievers live on their cremation ground or in their grave, some between the 1st, 2nd and 7th skies and some below these.

Q5) Does the soul have any connections with the body after the death?

Ans: Yes, the soul has link with the body after death. If a body receives good treatment then the soul will be happy. If the body gets punished then the soul will suffer.

Q6) Does the soul get destroyed like the body?

Ans: Death is the name of separation of the soul from the body. The soul does not die or get destroyed like the body. Someone who believes that the soul can be destroyed is on the wrong path.

Q7) What happens to a dead person inside the grave?

Ans: When a person is buried in the grave, the grave presses down the person. If it is a Muslim, the grave presses like a mother cuddles her baby. However if it is a disbeliever, then the grave suppresses severely that the ribs will change their position.

Q8) Is it possible that a soul can enter another body and return?

Ans: No, it is not! If a person believes that a soul can enter the body of another person or animal, then

his or her thoughts make them a disbeliever, such as the belief of Hindus who believe in metempsychosis (Awanghan).

Q9) Who are MUNKIR and NAKIR?

Ans: Once the dead person is buried and everyone leaves the graveyard, the dead hear the sound of the footsteps going away. At this time, two angels come, tearing apart the earth with large teeth. Their appearance is very frightening with blue and red eyes just like something burning and with hair so long that range from head to feet. One is called Munkir and the other is Nakir. Both of them shake the dead and question very severly.

Q10) What questions will Munkir and Nakir ask to the dead?

Ans: The following questions will be asked)

1st question: Ma Rabbu ka (Who is your Lord)?

2nd question: Ma Deenu ka (What is your religion)?

Then they will point to the Holy Prophet Muhammad (Peace be upon him) and will ask the third question.

3rd question: Ma Kunta Taqoolu Fee Haazar Rajul (What were the words you used to say about him)?

Q11) What will be the reply of a Muslim?

Ans: If the dead person is a Muslim, then the reply will be:

1st Ans: Rabbi-Yal-Alah (My creator is Allah Almighty).

2nd Ans: Deeni-Yal-Islam (My religion is Islam).

3rd Ans: Huwa Rasoo-lul-la (The Holy Prophet Muhammad (Peace be upon him) is the Messenger of Allah Almighty).

Q12) How will the angels respond to these Anss?

Ans: The angels will say that we had an idea that you would say so. Then a proclaimer will proclaim from the sky that My servant has spoken the truth. Let the heavenly bed be spread for him and then clothe him with heavenly garments. A window will be opened facing Janat; the grave will be enlarged to the extent of sight range. The angels will say now you have rest and then leave. The dead will keep enjoying the fragrance and beautiful spectacles of paradise till Qiyamat.

Q13) What behaviour would be adopted against the disbelievers and the hypocrites?

Ans: If the dead is a disbeliever or a hypocrite he will answer every question saying: Alas! I know nothing. I used to say what I heard people said. Then a proclaimer will proclaim from the sky that he is a liar. Let the bed of hell fire be spread for him and then clothe him with garments of fire. A hole will be opened facing hell. Two angels will be responsible for beating him with iron mallets. His grave will be full of frightful snakes and scorpions and his sins will also take the shapes of dreadful dog and wolf to torment him.

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Ans: The following questions will be asked)

1st question: Ma Rabbu ka (Who is your Lord)?

2nd question: Ma Deenu ka (What is your religion)?

Then they will point to the Holy Prophet Muhammad (Peace be upon him) and will ask the third question.

3rd question: Ma Kunta Taqoolu Fee Haazar Rajul (What were the words you used to say about him)?

Q11) What will be the reply of a Muslim?

Ans: If the dead person is a Muslim, then the reply will be:

1st Ans: Rabbi-Yal-Alah (My creator is Allah Almighty).

2nd Ans: Deeni-Yal-Islam (My religion is Islam).

3rd Ans: Huwa Rasoo-lul-la (The Holy Prophet Muhammad (Peace be upon him) is the Messenger of Allah Almighty).

Q12) How will the angels respond to these Anss?

Ans: The angels will say that we had an idea that you would say so. Then a proclaimer will proclaim from the sky that My servant has spoken the truth. Let the heavenly bed be spread for him and then clothe him with heavenly garments. A window will be opened facing Janat; the grave will be enlarged to the extent of sight range. The angels will say now you have rest and then leave. The dead will keep enjoying the fragrance and beautiful spectacles of paradise till Qiyamat.

Q13) What behaviour would be adopted against the disbelievers and the hypocrites?

Ans: If the dead is a disbeliever or a hypocrite he will answer every question saying: Alas! I know nothing. I used to say what I heard people said. Then a proclaimer will proclaim from the sky that he is a liar. Let the bed of hell fire be spread for him and then clothe him with garments of fire. A hole will be opened facing hell. Two angels will be responsible for beating him with iron mallets. His grave will be full of frightful snakes and scorpions and his sins will also take the shapes of dreadful dog and wolf to torment him.

Q14) Will a sinful Muslim also receive punishment in the grave?

Ans: Yes, certain Muslims will receive punishment according to their sins. They will receive punishment, until their Imam, true Islamic Leaders, saints intercede for their forgiveness or Allah Almighty bestows His Blessings on them.

Q15) Will the dead people who have not been buried be questioned?

Ans: A dead person who could not be buried such as those who get eaten by an animal, in any condition, the questions will be asked from the dead person and would also receive the respective SAWAB (Reward) or punishment for their deeds.

Q16) Can the dead receive any benefit from those that are alive?

Ans: Yes. The good deeds of the living people will benefit the dead person. If somebody reads the Holy Quraan, Darood Sharif or the Kalimah, he can offer its SAWAB to the dead, so that they can be forgiven. This is known as 'Isalay-Sawab'. The evidence for this is in the Hadith Sharif.

Q17) Is it permissible to call Azan near a grave?

Ans: It is permissible. The dead feel relief and get rid of their uneasiness (confusion) from this.

CHAPTER 28

RESURRECTION

Q1) How will a person be resurrected after dying?

Ans: The whole world will be destroyed and there will be nothing except Allah Almighty. After 40 years have elapsed, Allah Almighty will give life to Hazrat Israfeel and command him to blow the trumpet. As soon as the trumpet is blown everything will come to life. The dead will rise out of their graves and spread out everywhere. They will then be gathered at a 'Place of Judgement' carrying their deeds in their hands.

Q2) Where is the 'Place of Judgement'?

Ans: Judgement will be held at a place in the land of Syria. The earth will be so flat on that day, that if a beam fell on one corner of the earth, it will be seen on the other side. On that day the earth will look like copper.

Q3) What will be the position of people on the Day of Judgement?

Ans: The earth will be made of metal (iron or copper), the sun will be shining only a mile away and all the

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Q3) What will be the position of people on the Day of Judgement?

Ans: The earth will be made of metal (iron or copper), the sun will be shining only a mile away and all the

faces will be in that direction. Everybody will be worried and nervous, all will be sweating heavily, the mouths will dry up, the boiling bodies will force the heart up towards the neck and with all these difficulties no one will help anyone. Everybody will only be bothered about themselves. Parents will forget and desert their children. The fact is that a lot can be said about day of Judgement but on the day the person's deeds will be presented before them.

Q4) How will anybody be relieved from these difficulties?

Ans: The Day of Judgement is equivalent to fifty thousand years. After half of the day is over, the people will talk to one another and consult that they should look for someone to help and support them. All of them would get together and go to Hazrat Adam (A.S) and other Prophets (A.S). But none of them would intercede for them. Everyone would say then that they are not able to help them, so they should go to someone else i.e. another Prophet (Peace be upon them).

Q5) Where will everyone go then?

Ans: Hazrat Isa (A.S) will then direct and tell everyone to go and present themselves to the leader and intercessor the Holy Prophet Muhammad (Peace be upon him). They will be crying and asking favours for themselves. When the Holy Prophet Muhammad (Peace be upon him) hears that they

need an intercessor. He will say, I am the one that is here to intercede for you and I will help you.

The Holy Prophet Muhammad (Peace be upon him) will prostrate and praise to Allah Almighty. Allah Almighty will say:

O Muhammad (Peace be upon him)! Raise your head and whatever you say will be listened to, ask and whatever you ask, will be given. Intercede and your intercession will be accepted.

At this time, the Holy Prophet Muhammad (Peace be upon him) will intercede for the sinners and great number of people will be forgiven.

Q6) Will anybody else intervene except the Holy Prophet Muhammad (Peace be upon him)?

Ans: After the intervention of the Holy Prophet (Peace be upon him) and due to the Holy Prophet (Peace be upon him) himself all the Prophets (Peace be upon them) will then intervene for their followers. This chain of intervention will gradually increase up to the Aulia-e-Karam (Saints), scholars of Islam and other honest Muslims. After this many people will be forgiven and allowed to go to Heaven.

Q7) Will anybody be safe from the fear of Qiyamat or not?

Ans: The Day of Judgement will surely be a day of testament. For one who has lots of sins, the day will be as long as 50,000 years. Whereas for the Prophets (Peace be upon them), saints and other

special people of Allah Almighty, the day will only be as long as it takes a person to read one RAKAT FARZ (Namaz) or even shorter. For some the day will pass as fast as it takes time to blink. With the Mercy and Blessings of Allah Almighty everybody's worries and difficulties will pass.

Q8) Besides human beings where are the rest of the creatures going?

Ans: The tormenting animals will be sent to Hell for the punishment of disbelievers but they (animals) will not feel anything. The rest of them will be turned back into soil. The believing Jinns will live in homes near and around Paradise and they will travel through the Heaven.

CHAPTER 29

HEAVEN (JANNAT)

Q1) What is Heaven?

Ans: Heaven is a place which Allah Almighty has made for His believers. It consists of one hundred classes and the distance between two classes is like that of the distance between the earth and heavens. Each heaven is so vast and spacious that there will remain enough room if the whole world with all its contents is placed therein.

Q2) What is in Heaven?

Ans: Allah Almighty has made many different kind of things inside heaven for the physical and spiritual enjoyment of the believers. There are such things that you have not seen, heard, imagined and dreamt of. Even an emperor and king can not enjoy such pleasures and facilities which will be available to the believers of the lowest class of paradise.

Q3) Which will be the greatest blessing in Heaven?

Ans: The biggest reward upon the Muslims on that day will be seeing Allah Almighty. Any other reward

can not match this. Whoever will see Allah Almighty once, his mind will always remember and never forget the sight of Allah Almighty.

Q4) How many believers will go to heaven?

Ans: Our Holy Prophet Muhammad (Peace be upon him) has said that 70,000 believers from my Ummah (followers) shall enter Heaven without any questioning. Allah Almighty will allow each one of those believers to take with them another 70,000 believers to heaven without any questioning. The exact number of believers who will enter into heaven is known to Allah Almighty or his Holy Prophet Muhammad (Peace be upon him) whom Allah Almighty has endowed with such knowledge.

CHAPTER 30

HELL

Q1) What is hell (Jahanum)?

Ans: Allah Almighty has created a dreadful place for the punishment of infidels (disbelievers and sinners) which is called Jahanum (hell). It has 70,000 dangerous and horrendous valleys. Each valley having 70,000 similar horrid dells and pits. These valleys, dells and pits are infested with innumerable frightful scorpions, serpents and dragons.

Q2) What is in hell?

Ans: Allah Almighty has prepared different kinds of punishment. The punishments are so terrifying that they can make one's hair stand on end and make him senseless. The punishments include extreme fire, extreme coldness, snakes, scorpions and poisonous animals. The spark of Hell will fly at the tall buildings and attack like train of yellow camels. The fuel of Hell is human and stones. The colour of its fire is absolutely black. There is no light in Hell.

Q3) How will a Muslim sinner be set free?

Ans: No matter how many sins a Muslim has committed, a time will come when he gets freedom either by the blessing of Allah Almighty or the intercession of the Holy Prophet Mohammad (Peace be upon him) or having served his term of punishment in hell. Paradise is the last and ultimate abode of believers wherein they will live eternally.

Q4) Will a non-believer (infidels) be forgiven or not?

Ans: Non believers and polytheists will never be forgiven. Infidels and polytheists will live eternally in hell and face different sorts of torments. They will also be locked in boxes of fire which will be encased in other fire boxes. Every infidel and polytheist will think that it is the last chastisement but they will get no relief and keep suffering torments.

CHAPTER 30

HIJAB

Q1) What does Hijab mean?

Ans: The word hijab comes from the Arabic word hajaba, meaning: to veil, to cover, to screen, to shelter, hide from view or conceal. In the present time, the context of hijab is the modest covering of a Muslim woman.

Q2) Why do Muslim women have to cover their heads?

Ans: Muslim women should observe hijab of both the head and the body because:

- Allah Almighty has told them to do so in the holy Quraan:
  - "O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed." (Quraan 33:59)
  - "And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and

ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands..." (Qur'an 24:30-31)

- She is making a statement about her identity. Anyone who sees her will know that she is a Muslim, has a good moral character and are filled with dignity and self esteem.
- As a chaste, modest, pure woman, she does not want her sexuality to enter into interactions with men in the smallest degree. A woman who covers herself is concealing her sexuality but allowing her femininity to be brought out.

Q3) Does hijab mean covering of the head?

Ans: In Western countries, the word hijab primarily refers to women's head and body covering, but in Islam hijab is given the wider meaning of modesty, privacy, and morality. The word used in the Quraan for a headscarf or veil is khimar.

Q4) Should Muslims wear a fixed style of dress or type of clothing?

Ans: Islam has no fixed standard as to the style of dress or type of clothing that Muslims must wear

Q5) What are the criteria for observing hijab?

Ans: To observe hijab, according to the Holy Quraan and Sunnah of the Holy Prophet Muhammad

(Peace be upon him), the clothes worn for both men and women should:

- Be loose and should not reveal the figure.
- Not be transparent such that one can see through them (must be thick enough so as not to show the colour of the skin).
- Not be so glamorous as to attract the opposite sex (should be modest, not excessively fancy and also not excessively ragged to gain others admiration or sympathy).
- Not resemble that of the opposite sex.
- The clothes worn should not resemble identities or symbols of other religions.
- The extent of the body that should be covered is:

FOR WOMEN: Obligatory covering for females is to cover the complete body except the face and the hands up to the wrist. If they wish to, they can cover even these parts of the body.

FOR MEN: Obligatory covering for males is to cover the body at least from the navel to the knees.

Q6) Are there any other criteria for wearing hijab?

Ans: Other criterias includes:

- moral conduct
- behavior
- attitude
- intention of the individual.

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Q6) Are there any other criteria for wearing hijab?

Ans: Other criterias includes:

- moral conduct
- behavior
- attitude
- intention of the individual.

A person only fulfilling the criteria of hijab of the clothes is observing hijab in a limited sense. Hijab of the clothes should be accompanied by hijab of the:

- eyes
- heart
- thought
- intention
- way a person walks
- way a person talks
- the way he behaves

Q7) Is wearing the hijab an act of oppression?

Ans: The order for Muslim women to cover is not an act of oppression or an attempt to shackle her with chains, but is part of a moral standard to be implemented to achieve the betterment of society.

In fact the hijab is a liberating force, since it allows women to partake fully in society, and enables them to take up their roles as mothers, wives and daughters, but also as doctors, lawyers, teachers and other professionals. In fact hijab empowers women, providing them with confidence and self-assurance in the knowledge that whether she is slim or large, beautiful or ugly (in the eyes of the public), her hijab will provide protection. Hijab gives a woman respect and dignity since it signifies her esteemed status in the eyes of men who are

naturally more inclined to treat a woman with dignity and value than one who chooses to expose all then complain when eyes wonder!

Q8) What is the requirement for clothing for men?

Ans: The basic requirement for the Muslim man is the same as the Muslim woman's dress with the difference being mainly in degree.

The Holy Quraan says:

"Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do".

The area between the navel and the knee be covered in front of all people except the wife.

- Men should not dress like women
- The clothing should not be tight or provocative.
- The clothing should show his identity as a Muslim.
- Men are not allowed to wear gold or silk.

Q9) Is Islamic dress appropriate for modern times?

Ans: Islamic dress can be modern and practical; it is up to the individual. Muslim women who wear Islamic dress work and study without any problems or constraints.

Q10) Does Islamic dress imply that women are submissive or inferior to men?

Ans: Islamic dress is one of many rights granted to Islamic women. Modest clothing is worn in obedience to God and has nothing to do with submissiveness to men. Muslim men and women have similar rights and obligations and both submit to God.

Q11) Aren't there Muslim women who do not wear Islamic Dress or hijab?

Ans: Some Muslim women choose not to wear hijab. Some may want to wear it but believe (wrongly) that the society that they live in will not accept it or they will not get a job wearing a head scarf. Others may not be aware of the requirement or are under the mistaken impression that wearing hijab is an indication of inferior status.

CHAPTER 32

HIJAB - STEPS TO CONSIDER

Q1) What considerations should be given to wearing the hijab?

Ans: Many well-meaning individuals will point out to you Ayat's from the Holy Quraan and Hadees of the Holy Prophet Muhammad (Peace be upon him) that reveal the Islamic injunction to cover our bodies. They are expecting you to enthusiastically accept and begin obeying this injunction. Perhaps you are convinced of the moral, social and many other benefits of hijab and maybe even begin to desire to cover yourselves, but it is almost never that easy. There can be many consequences that come out of Islamic covering that, although they should in most cases not be used as excuses not to cover, must be considered frankly and seriously before beginning to wear hijab full-time.

Q2) What are the considerations?

Ans: There are mainly two considerations, they are:

1. **Yourself**

If you have never worn hijab before, you must prepare yourself mentally for the way your life will change. This involves:

- Being convinced in your heart that wearing hijab is a command from Allah Almighty.
- Being able to explain to others all of the benefits and logical reasons for wearing hijab.
- You will become a representative of Islam.
- Feeling respected and respectful and am very proud to have the privilege of being a positive example of Islam to the wider community.

2. **The Public**

You must be prepared to be stared at, perhaps even yelled at, and remain firm in your convictions. This could mean that you will be startled or shaken, but such incidences should not scare you into taking off your scarf. You must also be able to explain, quickly and well, why you are covering because you will be asked.

CHAPTER 33

HIJAB IN THE WORKPLACE

Q1) What issues could Muslim women face in the workplace?

Ans: The issue of clothing could come up in the initial interview for a job. Some interviewers might ask if you plan to wear the scarf to work. Others inappropriately inquire about religious practices or beliefs. Sometimes the prospective employee, feeling pressure to earn a living, will take off the scarf for the interview and then put it on when hired for the job. Modest dress should not be equated with incompetence. Other issues include unwanted touching or pulling on scarves by employees, verbal harassment or subtle exclusion and denial of promotion.

Q2) What can an employer reasonably require of a woman wearing hijab?

Ans: An employer can ask that an employee's clothing not pose a danger to that employee or to others. For example, a Muslim woman who wears her head scarf so that loose ends are exposed should not be operating a drill press or similar machinery. That employee could be asked to arrange her hijab so that the loose ends are tucked in. An employer can ask that the hijab be neat and clean and in a color that does not clash with a company uniform.

CHAPTER 34

HIJRAT

Q1) What is Hijrat?

Ans: Hijrat is name of the journey when the Holy Prophet Muhammad (Peace be upon him) migrated from the Makkah Mukkarrama to Madina Munawwara with Hazrat Abu Bakr (R.A)

Q2) Who introduced the Islamic calendar?

Ans: The Islamic calendar was first introduced by the second Caliph Hazrat Umar-e-Farooq (also known as Umar ibn Al-Khattab). During his leadership of the Muslim community, in approximately 638 A.D., he consulted with his advisors in order to come to a decision regarding the various dating systems used at that time.

It was agreed that the most appropriate reference point for the Islamic calendar was the Hijrah, since it was an important turning point for the Muslim community.

Q3) Where was the first real Muslim community formed?

Ans: The first real Muslim community was formed in Madina Munawwara after the Hijrat. After the

migration to Madinah (formerly known as Yathrib), the Muslims were able to organize and establish the first real Muslim community, with social, political, and economic independence. Life in Madina Munawwara allowed the Muslim community to mature and strengthen, and the people developed an entire society based on Islamic principles.

CHAPTER 35

ISLAMIC CALENDAR

Q4) What are the names of the twelve months of the Islamic year?

Ans:

Month	Name	Meaning
1	Muharram	Forbidden
2	Safar	Empty or Yellow
3	Rabi-ul-Awwal	First spring
4	Rabi-ul-Sani	Second spring
5	Jumad-ul-Awwal	First freezing
6	Jumad-ul-Sani	Second freezing
7	Rajab	To respect
8	Shaban	To spread and distribute
9	Ramzan	Parched thirst
10	Shawwal	To be light and vigorous
11	Zul-Qada	The month of rest
12	Zul-Haj	The month of Hajj

CHAPTER 36

ISLAMIC EVENTS TO REMEMBER

Muharram-Al-Haram

1ST Islamic New Year begins

10TH Hazrat Imam Hussain (R.A) was martyred in the battlefield of Karbala

10TH Repentance (Taubah) Of Hazrat Adam (A.S.) Was Accepted By God

10TH Hazrat Ibrahim (A.S.) was born

10TH Hazrat Yunus (Jonah A.S.) after 40 days of being swallowed by a big fish (or Whale) was coasted out on the shore

10TH This day will be the day of Qayamat (Resurrection and Judgement

18TH Wisaal of Hazrat Zainul Abideen (R.A) (may Allah Almighty be pleased with all of them)

Safar-Ul-Muzaffar

25th Urs Alla Hazrat Imam Ahmed Raza Khan (Bareilly, India)

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Safar-Ul-Muzaffar

25th Urs Alla Hazrat Imam Ahmed Raza Khan (Bareilly, India)

27TH The Holy Prophet Muhammad's (Peace be upon him) Migration to Madina (may Allah Almighty be pleased with all of them)

Rabi-Ul-Awwal

1ST The Holy Prophet Muhammad (Peace be upon him) left the cave of Saur for Madina

5TH Shahadat Hazrat Imam Hasan (R.A) (Madina)

8TH The Holy Prophet Muhammad (Peace be upon him) came to Madina.

10th The Holy Prophet Muhammad (Peace be upon him) married Hazrat Khadija (R.A.)

12TH Eid-e-Milad-un-Nabi (Peace be upon him)

13TH Birth of Hazrat Imam Ahmed Bin Hanbal

29TH Wisaal Hazrat Juwairiyah Wife of the Holy Prophet Muhammad (Peace be upon him) (Madina) (may Allah Almighty be pleased with all of them)

Rabi-Ul- Akhir

3RD Wisaal Hazrat Um-e-Salma (R.A) wife of the Holy Prophet Muhammad (Peace be upon him)

7TH Wisaal Hazrat Imam Maalik (Madina)

9TH Wisaal Hazrat Imam Ahmed Bin Hanbal (Baghdad)

11TH Giyarwee Sharif – This is a special remembrance made on the 11th of every Islamic month in memory of Hazrat Shaikh Abdul Qadir Jilani

(Baghdad) (may Allah Almighty be pleased with all of them)

Jumada-Al-Ula

8th Hazrat Ali was born on this day (4TH Caliph)

17TH Urs Hujjatul Islam Huzur Hamid Raza Khan (Bareilly, India) (may Allah Almighty be pleased with all of them)

Jumada-Al-Akhirah

1ST Hazrat Jibraeel visited the Holy Prophet Muhammad (Peace be upon him) for the first time.

9TH Birth - Hazrat Jafar Sadiq

20TH Birth - Hazrat Fatima Zahra daughter of the holy Prophet Muhammad (Peace be upon him)

22ND Wisaal Hazrat Abu Baker Sadiq (Madina) (1ST Caliph)

22ND Hazrat Umar-e-Farooq became the 2ND Caliph (may Allah Almighty be pleased with all of them)

Rajab-Ul-Murajjab

4TH Wisaal Hazrat Imam Shafi (Cairo)

9TH Wisaal Hazrat Ibrahim son of the Holy Prophet Muhammad (Peace be upon him)

15TH Wisaal Hazrat Imam Jafer Sadiq (Madina)

16TH Urs Mohaddis-e-Azam-e-Hind (Kicchauccha)

20TH Wisaal Hazrat Zainab wife of The Holy Prophet Muhammad (Peace be upon him)

23RD Wisaal Hazrat Imam Muslim

27TH The journey of Meeraj Shareef took place (The Night of Ascension) (may Allah Almighty be pleased with all of them)

Shabaan Al-Muazzamah

2ND Wisaal Imam Azam Abu Hanifa (Baghdad)

3RD Hazrat Imam Hussain (R. A.) was born.

3RD Wisaal Hazrat Hafsa Wife of the Holy Prophet Muhammad (Peace be upon him)

6TH Wisaal Hazrat Kulsum Daughter of the Holy Prophet Muhammad (Peace be upon him)

15TH Shab-e-Baraat (The night of praise and blessings)

16TH Allah Almighty ordered the direction of the Qibla to be changed from Masjid-e-Aqsa (Jerusalem) to Masjid-e-Haram (The Holy Ka'bah) (may Allah Almighty be pleased with all of them)

Ramazan-Ul-Mubarak

1ST Birth of Shaikh Abdul Qadir Jilani (Baghdad)

3rd A holy book (Sahifa) was revealed upon Hazrat Ibrahim

3RD Wisaal Hazrat Fatima-tuz-Zahrah (Khatoon-e-Jannat)

6TH The Torah was revealed upon Hazrat Musa

10TH Wisaal Hazrat Khadija-tul-Kubrah (Makkah Mukarramah) wife of the Holy Prophet Muhammad (Peace be upon him)

13TH The Injeel (Bible) was revealed to Hazrat Isa

17TH Wisaal Hazrat Ayesha Saddiqah (Madina) wife of the Holy Prophet Muhammad (Peace be upon him)

17TH The Great Battle of Badr

18TH The Zaboor was revealed to Hazrat Dawood

21ST Hazrat Ali was Martyred (Najaf, Iraq)

27th The revelation of the Holy Quraan began upon the Holy Prophet Muhammad (Peace be upon him) (may Allah Almighty be pleased with all of them)

Shawwal Al-Mukarram

1ST Eid-ul-Fitr

1ST The Holy Prophet Muhammad (Peace be upon him) married Hazrat Khadija-tul-Kubrah

1ST Wisaal Hazrat Imam Bukhari (Khartank, Uzbekistan)

4th The Holy Prophet Muhammad (Peace be upon him) married Hazrat Ayesha Siddiqah.

5TH Wisaal Hazrat Sawdah wife of the Holy Prophet Muhammad (Peace be upon him) (Madina)

10TH Birth of Ala Hazrat Imam Ahmed Raza Khan (Bareilly)

13th Hazrat Imam Bukhari was born

15TH Battle of Ohad took place

20TH Wisaal Hazrat Rukayya Daughter of the Holy Prophet Muhammad (Peace be upon him)

27TH The Holy Prophet Muhammad (Peace be upon him) married Hazrat Umm-e-Salma (may Allah Almighty be pleased with all of them)

Dhul Hijjah

1ST Hazrat Fatimah Zahrah Married Hazrat Ali

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10TH Eid-ul-Adha

26TH Hazrat Imam Umar-e-Farooq Martyred (Madina)

28TH Hazrat Ali became the fourth Caliph of Islam

CHAPTER 37

BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Holy Prophet Muhammad (Peace be upon him) said:

1. Eat, drink, take and give with the right hand because Shatan uses left hand for such purposes.
2. Use three fingers while eating and avoid eating with five fingers as it is rustic style.
3. Let the food cool before eating, for hot food does not carry blessing.
4. Washing the hands and face before and after food, removes poverty.
5. Do not gulp down water but savour it because it is delicious, refreshing and digestive and also protects against diseases.
6. The "Tha-band" (a sheet used as garment for lower part of the body) or trouser that trails below the ankles is in fire.
7. Gold and silk is Halaal for the women but Haraam for men.
8. Curse be upon the man who puts on womanly clothes and curse be upon the woman who wears manly dress.

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7. Gold and silk is Halaal for the women but Haraam for men.
8. Curse be upon the man who puts on womanly clothes and curse be upon the woman who wears manly dress.

9. Say "Salaam" (peace be on you) to all whether you know them or not.

10. Allah Almighty forgives those who make "Hamd" and "Istighfaar" (to praise Allah Almighty and seek His forgiveness) while shaking hands with each other.

11. Yawning comes only from devil. If anyone faces it, he should try hard to control it as devil laughs at him who yawns.

12. If anyone sneezes he should say "Al-Hamdu Lillaah" (praise be to Allah Almighty) and listener (he who is present there) should say "Yarhamu-kal Laah" and he who had sneezed should respond in these words "Yahdee-kumul Laahu wa Yuslehu Baalakum" (may Allah Almighty guide and help you).

13. Lie is a disgrace and sneaking (tale-bearing) begets torment of grave.

14. Not to indulge in frivolities is one of the qualities of a believer.

15. To speak good is better than silence and silence is better than speaking ill.

16. Envy corrodes into one's faith.

17. It is unbecoming of a believer to be estranged from his brother-in-faith for more than three days.

18. Creator's (Allah Almighty's) pleasure and displeasure lie in parents' pleasure and displeasure.

19. He who is disobedient to his parents will not be entered into paradise.

20. Where-ever you are be afraid of Allah Almighty. If you commit any sin mistakenly, do any virtuous deed immediately. It will blot out the sin. And behave with people decently.

Also The Holy Prophet Muhammad (Peace be upon him) says:

A. No one of you will become a true believer unless I am dearer to him than his parents, children and all human-beings.

B. He who has sympathy and antipathy and gives and forbids (evil deeds) only for the sake of Allah, has perfected his Imaan (faith) indeed.

C. A man is on the faith of his friend. Therefore, he must care about the person with whom he cultivates friendship. The man is (will be) with him whom he loves.

D. The best companion is he who helps you in remembrance of Allah Almighty and reminds you when you forget Allah Almighty's glorifications.

E. A person is not 'believer' whose neighbours are not safe from his mischief.

F. The best family in Muslims is that one which has an orphan and he/she is loved and treated well and the worst family is that which has an orphan and he/she is mal-treated.

G. The best Jihad (holy crusade) is to speak the truth to the face of a tyrant ruler.

H. The family which is immersed in sins but the influential ones among them do not forbid them,

then the torment of Allah is likely to overtake them all soon.

I. The elder brother has as much right over his younger as a father has over his children.

J. Allah Almighty does not see your faces and wealth but He sees your hearts (intention) and actions.

K. When a man dies his actions (works) also stop except three things (which do not stop but instead keep benefiting him):

i) Acts of charity

ii) Knowledge which benefits others and

iii) Righteous issue(s) (posterity) that pray for him.

L. Whoever has pride in his heart even to the weight of an atom will not enter Paradise. Pride means to revolt against the "Truth" and to despise others.

M. A good companion is he who when seen cause you to remember Allah, whose conversation multiplies your (good) deeds and whose actions cause you to remember the next world.

N. He is not from us who does not pity youngsters and does not respect elders and does not enjoin good and does not forbid evil.

O. The best of companions in the eyes of Allah is he who is well-wisher of his companion and the best of neighbours in the eyes of Allah is he who is well-wisher of his neighbour.

P. Three things are constructive and three things are destructive.

Constructive ones are:

i) To be afraid of Allah in secret and in open.

ii) To speak the truth in pleasure and displeasure.

iii) To be moderate in the richness and in indigence.

Destructive ones are:

a) To follow the sensual desires.

b) To practise miserliness.

c) To be proud of one self which is the worst of all.

CHAPTER 38

EXCELLENCES OF DUROOD SHAREEF

The Holy Prophet Muhammad said:

1. If a believer invokes Allah's blessings on me once, Allah grants him ten blessings, ten sins are remitted from him and his ten grades raised.
2. Full miser is he who hears about me (my name) but does not recite Durood Shareef.
3. Allah Almighty will command all His creatures to pray for the forgiveness of the believer who invokes most blessings on me, after his death.
4. Nearest me on the Doomsday will be that believer who invokes most blessings on me.
5. Recite Durood Shareef in great numbers because it is source of welfare and absolution for you.

CHAPTER 39

GOOD SUPPLICATIONS

1. After every namaz (five times a day), the one who recites the following Allah Almighty will forgive their sins though those may be equal to the foam of a sea:
   a) Three times Istighfaar (Astaghfirul Laa-hallazee Laaa Ilaaha Ilia Huwal Haie-yul Qaie-yoomu wa Atoobu Ilaieh)
   b) Ayatul Kursi
   c) The three Qul (Surah Ikhlaas, Falaq and Naas)
   d) 33 times each (Subhaan Allah, Al-Hamdu Lillaah and Allahu Akbar
   e) Once 'Laa Ilaaha Illal-Laahu Wahda-hoo Laa Shareeka Lahoo Lahulmulkoo walahul Hamdu wa Huwa 'Alaa Kulli Shaien Qadeer'
2. On visiting market, recite this Dua:

   "Allaa Humma Innee As-aluka Khaira Haazassooqi wa Khaira Maa Feehaa wa A'oozu Bika Min Sharrihaa wa Sharrimaa Feehaa".

   He who does not have this supplication in his memory may recite "Fourth Kalimah" i.e. "Tauheed"(The Oneness of Allah); he will be protected against evil.

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   He who does not have this supplication in his memory may recite "Fourth Kalimah" i.e. "Tauheed"(The Oneness of Allah); he will be protected against evil.

3. On eating meal at someone's home, recite this:

"Allaa Humma Baarik Lahum Feemaa Razaqtahum Waghfir-lahum War-hamhum"

4. On visiting or inquiring after the sick, place one's right hand on his forehead and recite:

"Laa-basa Tahoorun Inshaa-Allahu Ta'aalaa".

5. On sighting worship places of unbelievers or hearing the sound of their conch-shell, horn or bell recite:

"Ash-hadu Allaaa Ilaaha Illal Laahu Wahdahu Laa Shareeka Lahu Laa Na'budu walaa Nasta-'eenu Illaa Ei-yaahu".

6. When having seat on a conveyance, mount recite this:

"Subhaanal Lazee Sakh-khara Lanaa Haazaa wama Kunnaa Lahu Muqrei-neena wa Innaaa Ilaa Rabbinaa La-munqaleiboon".

7. When one sees somebody afflicted with adversity recite this Dua:

"Al-Hamdu Lil-Laahil-Lazee 'Aafaanee Mimma-Nibtalaaka Bihee wa Faddalanee 'Alaa Kaseerin Mimman Khalaqa Tafdeelaa".

8. When boarding a boat or ship recite this:

"Bismil Laahi Majree-haa wa Mursaa-haa Inna Rabbee La-Ghafoorur Raheem".

9. On reaching one's destination recite this Dua:

"Allaa-humma Anzilnee Munzalan Mubaa-rakaoon wa Anta Khairul Munzileen".

10. When the locality one wants to stay in comes into sight recite:

"Allaa-humma Innaa Nas-aluka Khaira Haazi-hil-Qaryati wa Khairi Ahli-haa wa Khaira Maa Feehaa wa Na'oozu Bika Min Sharri Haazi-hil-Qaryati wa Sharri Ahli-haa wa Sharri Maa Feehaa".

CHAPTER 40

GOOD DUAS

1. **On getting up from sleep:**

   "Al-Hamdu Lil-Laahil Lazee Ahyaanaa Ba'da Maaa Amaatanaa wa ilaie-hin Nushoor" (All praise is due to Allah Almighty who has given us life [madeus wake up] after death [sleep] and everyone has to return to him).

2. **Before taking meal:**

   "Bismil Laa Hir-Rahmaanir Raheem. (Allah, in whose name I begin, the most affectionate, the most merciful) Allaa-hummaa Baarik Lanaa Feehi wa Abdilnaa Khaieram Minh" (O' Allah! Give us blessing in it and feed us better than it).

3. **After finishing meal:**

   "Al-Hamdu Lil-Laahil Lazee At'amanaa wa Saqaanaa wa Ja'alana Minal Muslemeen" (All praise is due to Allah Almighty who has blessed us with food and drink and made us Muslim).

4. **On putting on new dress:**

   "Al-Hamdu Lil-Laahil Lazee Kasaanee Haazaa wa Razaqaneehi Min Ghaiere Haulim Minnee wa Laa Quwwah" (All praise is due to Allah Almighty who has clothed us and blessed us despite our helplessness).

5. **On looking into mirror:**

   "Allaa-humma Baie-yid Wajhee Yauma Tabyaddu Wujoohoon wa Taswaddu Wujooh" (O' Allah! Grace my face with on the day [Doomsday] when some faces will be full of light and some dark).

6. **On applying Antimony (collyrium) to eyes:**

   "Allaa-humma Mat-ti'nee Bis-Sam'I wal Basar" (O' Allah! Bless my hearing and sight faculties).

7. Repeat Kalima Tay-yib or Kalima Shahaadat after every prayer, it will earn you a great reward.

8. If you like or love any thing of your own or of your Muslim brother say:

   "Tabaarakal Laahu Ahsanul Khaaleqeen. Allaa-humma Baarik Lahu Feehi wa Laa Tadurrah" (O' Allah! Bless him in it so that it may not harm him), or say "May Allah Almighty bless you" it will save him from evil eye.

9. Recite this Dua on seeing a thing which you dislike or consider "bad omen":

   "Allaa-humma Laa Ya'til-Hasanaati illaa Anta wa Laa Yadfa'us Saie-ati illaa Anta wa Laa Haula wa Laa Quwwata illaa Bil-Laah" (O' Allah! There is none except You who could give us good and there none but You who could save us from evil and there is no might and power but in Allah Almighty).

Recite this Dua when you see one in affliction or ill:

"Al-Hamdu Lil-Laahil Lazee 'Aafaanee Mimmab-talaaka Bihee wa Faddalanee 'Alaa kaseerim Mimman Khalaqa Tafdeelaa" (All praise is due to Allah Almighty Who has me from the affliction which you are faced with and favoured me over many of His creatures).

BOOK 2

CHAPTER 1

TAHARAT

Q1) What is the meaning of Taharat (Cleanliness)?

Ans: It means that the body of the person reading prayer, their clothes and the place used for Namaz are clean and pure.

Q2) How many kinds of Taharat are there?

Ans: There are two kinds:

- Taharat-e-Sughra.
- Taharat-e-Kubra.

Taharat-e-Sughra is ablution (Wuzu) and Taharat-e-Kubra is bath (Ghusl). The ablution is compulsory because of the things which are called Hadsee-Asghar (small impurities) and things that make a bath compulsory are called Hadsee-Akhbar (large impurities).

Q3) How many kinds of impurities (Najasat) are there?

Ans: There are two kind:

- Najasat-e-Hukmia (invisible)
- Najasat-e-Haqiqia (visible)

Q4) What is Najasat-e-Hukmia?

Ans: Najasat-e-Hukmia is one which we cannot see but by the order of Islamic Jurisprudence, it is impure e.g. to be without ablution, to be in need of a bath.

Q5) What is the method of getting cleanliness from Najasat-e-Hukmia?

Ans: Perform ablution when there is need of ablution and take bath when it is needed.

Q6) What is Najasat-e-Haqiqia?

Ans: It is that impurity which sticks on the body or clothes e.g. urine.

Q7) How many kinds of Najasat-e-Haqiqia are there?

Ans: It is of two kinds:

- Najasat-e-Ghaliza (order about it is strict).
- Najasat-e-Khafifa (order about it is light).

Q8) What is the order about Najasat-e-Ghaliza?

Ans: It is necessary (Farz) to clean the impurity from the body or clothes. Without cleaning, Namaz will not be acceptable.

Q9) What is the order about Najasat-e-Khafifa?

Ans: The order about Najasat-e-Khafifa is that the impurity on the clothes or the body is less than a quarter, then it will be forgiven. If it equal to a quarter, then it is compulsory (wajib) to wash and more than a quarter then it is necessary to clean it.

Q10) What is the order about a liquid thing that falls down?

Ans: All things will be impure, if the impurity (Najasat) whether it is ghaliza ot khafifa falls even a drop into a liquid thing such as water or vinegar.

Q11) What things are Najasat-e-Ghaliza?

Ans: These are all Najasat-e-Ghaliza i.e. urine of humans, blood, pus or liquid from wounds, the water of a painful eye, dung, hen and duck's droppings, wine, pig's meat, blood of lizard and chameleon and viscous extraction of cattle etc. The urine and vomiting of infant is also Najasat-e-Ghaliza. It is totally wrong assumption that urine of infants is clean.

Q12) What kind of things are Najasat-e-Khafifa?

Ans: Legitimate animals, urine of horse and droppings of prohibited birds are all Najasat-e-Khafifa. All is impure (Ghaliza), if Najasat-e-Ghaliza is mixed up with Khafifa.

Q13) How can we clean up the body or clothes?

Ans: It will be pure by washing three times, if Najasat is in liquid but the clothes must be wrung out every time forcefully in such a manner that there will be no further drop and wash the hands after wringing once and twice. If the Najasat is thick such as dung, blood and urine, it must be removed. It must be washed for four or five times.

CHAPTER 2

DESCRIPTION OF WATER

Q1) What type of water may be used for Ghusl and Wuzu (ablution)?

Ans: Rain, stream, canal, fountain, sea, river, ice and hail can be used for ablution. Whatever type of water is used for ablution may also be used for Ghusl.

Q2) What is MAA-E-MUSTAMIL (used) water?

Ans: Water which has already been used for Ghusl is called MA-E-MUSTAMIL and can't be used again for ablution or Ghusl.

If somebody who is without ablution puts their fingers in water it also becomes MA-E-MUSTAMIL. This is pure water but can't be used for Ghusl or ablution.

Q3) Can we do ablution with MAKROOH water?

Ans: In the presence of pure water it is not good to take ablution and Ghusl with impure water. Due to the non availability of such pure water, we can take Ghusl and ablution with that impure water.

CHAPTER 3

HAIZ, NIFAS AND ISTEHAZA

Q1) What is HAIZ?

Ans. Haiz is vaginal bleeding that is a monthly occurrence in women; it is referred to as monthly period or menstrual cycle. It begins when a girl reaches the age of puberty (generally between 9 to 15 years old) they start losing blood from the vagina approximately every 28 days; the duration for every individual varies it is normally between three to ten days.

Q2) What is NIFAS?

Ans: Nifas is the name given to the vaginal bleeding after child birth. The duration for nifas could be from a few seconds only up to 40 days. Their is no minimum period for NIFAS.

Q3) What is ISTIHAZA?

Ans: Istihaza is the name given to the abnormal vaginal bleeding due to some form of illness. During Istihaza you are not napaak and thus it is Farz (compulsory) on you to pray Namaz and Fast (during Ramadhan).

Q4) If the monthly period is less then three days, then what is it?

Ans: If you have vaginal bleeding for less than three days, then the bleeding is not due to HAIZ, but Istihaza (abnormal bleeding due to some form of illness). However if the bleeding is between three days and ten days, then the entire period is Haiz.

Q5) If the duration of the monthly period is greater than 10 days, then what is it?

Ans: In case the bleeding continues for more than ten days, then HAIZ is accounted for exactly the same number of days as it was last month and the rest is ISTIHAZA. For instance, if you have bleeding for twelve days, then check how many days of HAIZ you had last month; if five days, then again for this month, the first five days is counted as HAIZ and the other seven days as ISTIHAZA.

Q6) If the bleeding continues for more than 40 days, then what should a women do?

Ans: However if the bleeding continues for more than 40 days, then:

a) If this is your first child, 40 days is NIFAS and the rest is ISTIHAZA.

b) If this is not your first child then NIFAS is for exactly the same number of days as it was on your last delivery, and the rest is ISTIHAZA. However if you do not remember the number of the days of NIFAS you had last time, then forty days is counted as NIFAS and the rest is ISTIHAZA.

Q7) During HAIZ or NIFAS what is strictly forbidden?

Ans: During Haiz or Nifas, it is Haram to:

a) Enter the Mosque ;

b) Pray Namaz;

c) Fast;

d) Touch the Holy Quraan or any AYAT (verse) of the Holy Quraan written e.g. on a piece of paper;

e) Touch the translation (in any language) of the holy Quraan;

f) Read the Holy Quraan, even by heart;

g) Enter the territory of the Holy Kaaba;

h) Have sexual intercourse

It is also Makruh to touch a book of Tafseer (of the Holy Quraan), Hadees or Fiqah (Islamic Law) books.

Q8) During Haiz or Nifas what are allowed to do?

Ans: However during Haiz or Nifas you are allowed to:

a) Read Darood Shareef, Dua, Tasbih, Kalima, etc.

b) Recite an ayat of the Holy QURAAN without the intention of praying QURAAN, e.g. say "Bismillah Hir Rahman Nirahim" before beginning something, or say "Alhamdo Lillah" after sneezing or meal;

c) Answer the AZAAN;

d) Greet with Assalam-O-Alaikum, or reply with Wa-alaikum-Us-Salam.

Again, it is no doubt better to rinse your mouth, preferably perform WUZU, before doing any of the above.

It is advisable to read these Kalimas, Tasbih etc. at the times of Namaz so as to retain the habit of Namaz.

Q9) What is a women allowed to do in Istihaza?

Ans: During Istihaza you are allowed to:

a) enter mosque
b) read the Holy Quraan
c) . enter the territory of the Holy KAABA
d) have sexual intercourse with your husband.

Q10) When does Ghusl become Farz?

Ans: It is very important to know that as soon as Haiz and Nifas ends, it becomes FARZ on you to perform GHUSL and pray NAMAZ etc. You must not wait for forty days if Nifas stops sooner. Remember that if the bleeding keeps stopping and starting then you are in Nifas all the time, even during the time when there was no bleeding.

Q11) What should women do when they miss Namaz and Fasts of Ramadhan due to Haiz or Nifas?

Ans: NAMAZ missed during Haiz or Nifas is forgiven. This means that you do not need to pray their QAZA (repeat again). However if the fasts of RAMZAN were missed during Haiz or Nifas then it is FARZ (compulsory) to make their QAZA.

CHAPTER 4

ISTINJA

Q1) **What is Istinja?**

Ans: Wiping the private parts of the body or washing them with the water or cleaning with clods after natural evacuation is called Istinja (abstersion).

Q2) **What is the method of doing Istinja after passing urine?**

Ans: After having passed urine you dry private part with a tissue, toilet paper, etc and then wash it with the water.

Q3) **How to do Istinja after defecation?**

Ans: After having passed faeces from the bowels one should remove all filth from the orifice by washing it; pour the water with the right hand and wash it using fingers (not palm) of the left hand. Using the right hand for cleaning is Makrooh.

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Q4) In which state is Istinja Makrooh?

Ans: Doing Istinja with your back towards the Qibla is Makrooh. Istinja should be done at a place where the private parts of the body are not open to people's views.

Q5) What are the etiquettes of relieving one self?

Ans: Following are some of the etiquettes of the passing stool or urine:

I. Make sure that the toilet seat is clean and dry before using the toilet.

II. Make sure the area around the toilet is clean and dry before lowering your trousers, shalwar, etc.

III. For men urinate whilst sitting down.

IV. Do not sit more than needed.

V. Do not spit, blow nose, look here & there, read books or magazines, touch the body unnecessarily and look towards the sky but relieve oneself with the eyes downcast in modesty.

VI. After having relieved oneself, perform Istinja.

CHAPTER 5

REGULATIONS OF GHUSAL (BATH)

Q1) What is the person called who needs Ghusl?

Ans: The person who needs bath (for whom bath becomes Farz (obligatory) is called Junbi (polluted) and the cause due to which the Ghusl becomes obligatory is called Janaabat (pollution).

Q2) Is it sinful for junbi to delay bath?

Ans: Junbi should take bath without delay. A tradition in this context says: the Angels of mercy do not enter the house in which there is a Junbi. It is sinful to delay Ghusl so much so that the prayer time runs out.

Q3) Which things make Ghusl compulsory?

Ans: It may be caused by emission of semen during sleep, with lust, sexual intercourse between husband and wife with or without emission of sperm and (for women) caused by Haiz (menstruation) and Nifaas (post-delivery bleeding).

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CHAPTER 5

REGULATIONS OF GHUSAL (BATH)

Q1) What is the person called who needs Ghusl?

Ans: The person who needs bath (for whom bath becomes Farz (obligatory) is called Junbi (polluted) and the cause due to which the Ghusl becomes obligatory is called Janaabat (pollution).

Q2) Is it sinful for junbi to delay bath?

Ans: Junbi should take bath without delay. A tradition in this context says: the Angels of mercy do not enter the house in which there is a Junbi. It is sinful to delay Ghusl so much so that the prayer time runs out.

Q3) Which things make Ghusl compulsory?

Ans: It may be caused by emission of semen during sleep, with lust, sexual intercourse between husband and wife with or without emission of sperm and (for women) caused by Haiz (menstruation) and Nifaas (post-delivery bleeding).

Q4) Which things are forbidden for a junbi?

Ans: To enter a mosque, touch the Holy Quraan or read it (seeing the text),

write a Taweez or touch it (one that contains the Quraanic verses)

However, he can touch an encased Quraan or touch it with some clean cloth like handkerchief if extremely needed.

Q5) What injunction is there for one who needs different sorts of bath?

Ans: If one needs different sorts of bath, he should take bath making intention of all. He will be relieved of all baths and will also earn reward.

Q6) How many kinds of Ghusl are there?

Ans: Ghusl are of three kinds: Farz (obligatory), Sunnat and Mustahab (commendable).

Q7) Is it Farz or Sunnat to bathe a dead body of a Muslim?

Ans: Bathing a dead Muslim is Farz-e-Kifaayah i.e. if a few Muslims do the job all will be relieved of the obligation otherwise all will be sinful.

Q8) Which Ghusl are Sunnat?

Ans: Sunnat Ghusl are five:

a) Juma prayer

b) Eid-ul-Fitr

c) Eid-ul-Adha

d) Hajj

e) Umrah.

Q9) How many Mustahab Ghusl are there?

Ans: There are several Mustahab Ghusl (commendable baths). Some of them are:

a) On the 15th night of Shabaan i.e. Shab-e-Baraat (night of salvation and fulfilment of fair wishes).

b) Arafah night which follows the 8th day of Hajj.

c) For the prayer of solar and lunar eclipses.

d) For Mehfil-e-Melaad (the celebration of the Holy Prophet's birthday) and similar blessed gathering.

e) To seek forgiveness of Allah.

f) To wear a new dress.

g) To enter the Holy Kaaba and the Holy Madinah.

h) To beg forgiveness of Allah against any calamity or storm or pitch darkness.

i) On reaching the destination after journey.

j) To purify the body from any impurity when it is not sure to which part it is stuck.

Q10) Can one touch the Holy Quraan without Wuzu?

Ans: To touch the Holy Quraan without Wuzu is Haraam (unlawful). However, he can read without touching it. Coins, pots, glasses or other objects on

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Q11) Can a Junbi or a person without ablution recite Durood Shareef (invocation of Allah's blessings on the Holy Prophet) or Dua (supplication)?

Ans: A Junbi and a person who has no ablution can recite Durood Shareef and make Dua. However it is better to do Wuzu or at least to rinse the mouth.

CHAPTER 6

HOW TO PERFOM GHUSL (BATH)

Q1) How many FARZ are there in Ghusl?

Ans: There are three Farz in Ghusl. Ghusl is incomplete if any of them is missed:

a) To gargle the mouth with a mouthful of water to wash the bottom of the furthest jaw, teeth, the whole mouth etc.

b) To clean thoroughly up to the soft part of the nose so that not a single hair of the nose is left dry.

c) To wash the body with plenty of water from the hair of the head down to the fingers of the feet.

Q2) How is the Ghusl performed according to Sunnat?

Ans: The proper way of doing Ghusl is as follows:

a) To clean both hands three times up to the wrist.

b) To clean the urinating organ whether it is unclean or not.

c) To clean the dirt of the body.

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a) To clean both hands three times up to the wrist.

b) To clean the urinating organ whether it is unclean or not.

c) To clean the dirt of the body.

d) To perform ablution similar to Namaz, except not cleaning the feet unless ground where ghusl is performed, is hard.

e) To anoint water like the oil over the body especially in winter.

f) To pour water three times over the right shoulder.

g) To pour water over the left shoulder three times.

h) Finally pour water on the head and rest of the body three times.

i) Then one may complete Ghusl or wash the feet to terminate the ablution.

j) One must not face towards Qiblah during Ghusl.

k) Wipe with hands all over the body.

l) One must perform Ghusl where no one sees them. If this is not possible, it is compulsory that one should cover oneself from the stomach to the knees.

m) One must not talk during ghusl.

n) No Duas (prayers) should be said.

o) It is better for a women to sit down and perform ghusl and to put on the clothes straight away after performing ghusl.

Q3) Is there a fix (defined) amount of water for ablution of ghusl?

Ans: There is no fix amount of water which one must use for ablution or ghusl. Since some people are bigger, thinner, some have more hair, some have shaved, it would not be possible to define an amount of water for everyone.

CHAPTER 7

METHOD OF WUZU (ABLUTION)

Q1) What is Wuzu (ablution)?

Ans: To perform Namaz or some other similar form of worship, a Muslim must wash the face from the forelock down to the lower portion of the chin and from the lobe of one ear to the other, to wash hands up to the elbows and the feet up to ankles and passing wet fingers of both the hands over the head is called Wuzu (ablution). It is forbidden to offer prayer without Wuzu.

Q2) What is the method of performing Wuzu?

Ans: To perform Wuzu, sit at a clean elevated place facing the Qibla to perform ablution and then recite Bismil Laa-hir Rahmaa-nir Raheem (in the name of Allah, the Most affectionate, the Most Merciful) with the attention of gaining reward and carrying out the command of Allah Almighty; Wash both hands up to the wrists three times.

The teeth must be cleaned using a Miswaak (soft tooth stick) and if this is not available, rub the teeth with the forefinger; rinse the mouth thoroughly

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three times and also gargle if not observing fast; Taking some water in the right hand, it must be sniffed up the nose so that the soft parts of the nostrils i.e. up to the bone is moistened. This must be done three times. The nostrils must be cleaned out by using the left hand.

The face must be washed three times. In doing so, the water must be splashed on the forehead, so that the part (portion) above the forehead is soaked as well. Remember that the face is not washed by simply splashing the nose, the eyes, eyebrows, the cheeks with hands, full of water and then running the hands over the rest of the face. This ablution will not be valid. The face should be washed from the top of the forehead to beneath the chin and from one ear's lobe to other ear's lobe.

Wash each hand and forearm including the elbows in such a way that no part of the arm from the elbows to finger nails remain dry. Otherwise, Wuzu will not be valid. First the right hand, then the left hand must be washed three times.

Then wet the hands, firstly anointing the head, then the ears and finally the neck (Masah). This should be done only one time.

Finally both feet including the ankles, must be washed three times each, first the right and then the left one (foot).

Q3) How do you do Masah of the head?

Ans: Having the hands wet with fresh water join three fingers (excluding the forefingers and thumbs) of

both the hands and pass them over the head from the forelock up to the nape of the neck and then bring them back similarly to the forehead; (the palms should not touch the head); wipe the inner sides of the ears with the tips of forefingers and wipe the outsides of the ears with the insides of the thumbs and the neck be wiped with the back of the fingers. It is undesirable to do Masah of the throat.

Q4) What should be recited after Wuzu?

Ans: Having performed Wuzu recite:

Allaa-hummaj Alnee Minat-tawwaa-beena waj-alnee Minal Mutatah-hareen (O' Allah! Make me of those who have repented and make me of those who have been purified by you).

CHAPTER 8

ACTS IN WUZU

Q1) What are the things (acts) that break Wuzu?

Ans: They are:

a. To pass stool or urine or emission of any thing from the private parts of man and woman.

b. To break wind

c. Emission (that also flows) of blood or pus from any part of the body

d. Mouthful vomit. However, emission of phlegm does not affect Wuzu

e. To sleep lying prone or on back, side-ways, leaning against pillow or any thing or in sitting position provided that the buttock are not firmly placed on the ground. However, drowse does not affect Wuzu

f. To faint or fall unconscious due to sickness or any other cause

g. To go mad or lose senses

h. To laugh aloud (laughter).

Q2) What about offering prayer without Wuzu (ablution)?

Ans: Offering prayer without Wuzu (ablution) is Haraam (unlawful) and an extremely sinful act.

Q3) How many times are the requisite parts of the body washed during Wuzu?

Ans: A tradition of the Holy Prophet Muhammad (Peace be upon him) says: To wash all the requisite parts of the body once during Wuzu is Fard (obligatory), to wash twice earns double reward and to wash thrice is the way of mine (his Sunnah) and of the past Prophets.

Q4) What is the excellence of Miswaak (tooth-stick) and how to use it?

Ans: Use of Miswaak (soft-stick) during Wuzu is Sunnat-e-Muakkadah (emphasised, regular Sunnah). The Holy Prophet Muhammad (Peace be upon him) said that the ablution done with Miswaak carries seventy-fold reward compared to Miswak-less ablution.

Q5) Will ablution remain valid if blood is frequently wiped from a wound?

Ans: If the blood was frequently wiped from a wound then it should be judged would the blood have flowed if it was not wiped. If so the ablution nullifies otherwise not. The same formula applies to the case in which dust or ash is put on the wound to stop bleeding.

Q6) What injunction is there about piece-meal vomit?

Ans: If one vomits piece-meal and total quantity of the vomit comes to the mouthful, the Wuzu will be nullified and in case one vomits a little and gets relief and after a while feels nausea and vomits a little again in the same sitting, the Wuzu will not go void. However, it is desirable to perform ablution afresh

Q7) Will ablution remain valid if gums (mouth) bleed?

Ans: If the spit is overwhelmed (turns crimson) by the blood oozing from the gums (mouth), the ablution will be nullified otherwise not.

Q8) What about the blood which oozes from any part of the body but does not flow?

Ans: Ablution will not be nullified by the blood or pus which oozes so little that it can not flow. So is the case with the blood which tinges tooth-stick or finger during teeth-rubbing or anything is tinged with the blood when it was bitten with the teeth or finger gets tinged when inserted into nostrils for wash or blood clot comes out on blowing the nose.

Q9) Which sleep does not nullify Wuzu?

Ans: Sleep in the following states does not nullify ablution:

a. Sitting position provided the buttocks are not well placed on the ground.

b. Standing position

c. Bowing

d. Prostration (of male style) during prayer

In all these conditions sleep should not be sound but drowsy.

Q10) What injunction is there for laugh in prayer?

Ans: If one laughs involuntarily so aloud like laughter (in regular prayer and that too not in drowsy state) that others hear the sound, both his ablution and prayer will be vitiated and in case, he does so in prayer (while drowsy) or in funeral prayer or Sajdah-e-Tilaawat (to prostrate on reading the verse of prostration) his prayer or prostration as the case may be, will be vitiated but ablution will not be affected. A laugh, whose sound was not audible to others but to the laugher only, will also not affect ablution. However, prayer will be vitiated. A soundless smile in which the teeth were exposed, would neither affect the prayer nor ablution.

Q11) What injunction is there for the tears which come from infected eye(s)?

Ans: Tears which come from infected eye(s) are impure and nullify Wuzu. Such tears should not be wiped with your sleeves as this action will make dress impure.

CHAPTER 9

TAYAMMUM (DRY ABLUTION)

Q1) What is Tayammum?

Ans: Doing Masah of face and hands with the clean clod in a specified way to purify oneself from invisible impurity is called Tayammum (dry ablution).

Q2) Who should perform Tayammum?

Ans: He should perform Tayammum (dry ablution) who needs to do Wuzu or Ghusl but can not obtain or reach the water despite striving hard.

Q3) In what condition is Tayammum allowed?

Ans: Tayammum is allowed in the following conditions:

a) One is sure that his sickness or injury will be aggravated if he uses water for Wuzu or Ghusl.

b) If water is not available within one mile radius (approximately).

c) One is sure to miss the Eid prayer if he makes Wuzu or Ghusl.

d) One is sure to miss funeral prayer i.e. all four Takbeers if he performs Wuzu or Ghusl.

In all these conditions and circumstances the performance of Tayammum is lawful.

Q4) How many Farz acts are there in Tayammum?

Ans: There are three obligatory acts (Farz) in Tayammum:

a) Intention: if one strikes his hands on the pure earth and rub them on the face and hands without making Niya(intention) his Tayammum will not be in order.

b) Passing the hands over the whole face in such a way that no spot remains untouched.

c) Doing Masah of both the hands up to elbows. No spot should remain untouched otherwise Tayammum will not be valid.

Q5) What is the method of Tayammum?

Ans: The method of performing Tayammum is that one should strike his hands with the fingers out-stretched and wide open, lightly on any thing of the earth's genre, shake off the excess dust and wipe the whole face with them and then strike the hands on the earthen object again and rub palms on the hands alternately from the tips (nails) of the fingers to the elbows.

Q6) How to do Masah of the hands?

Ans: The method of doing Masah of the hands is that one should run four fingers (except thumb) of his left hand on the outer side of the right hand from the tips of the fingers up to the elbow and then rub the palm on the inner side of the right hand from the elbow down to the wrist joint. Pass the thumb of the left hand on the upper side of the right hand's thumb. Deal with the left hand in the same manner.

Q7) With which things the performance of Tayammum is lawful?

Ans: Tayammum is lawful with the things which are of the type of the earth. Such things neither burn to ashes nor melt and nor soften like sand, lime, antimony (collyrium), arsenic, sulphur, red ochre, stone, salt which is obtained from mines and jewels like emerald, carnelian etc.

Q8) With which things is Tayammum unlawful?

Ans: Tayammum is not lawful with the things which burn to ashes like wood, grass etc. or which melt or soften like silver, gold, copper, brass and iron etc.

Q9) What is the difference between the Tayammum of Wuzu and Ghusl?

Ans: Tayammum is the same for Wuzu and Ghusl.

Q10) With which Tayammum is prayer lawful?

Ans: Prayer will be in order with that Tayammum which is performed for (with the intention of) prayer or purifying oneself or for such worship that can not be done without Tahaarah (purification). Prayer can not be offered with the Tayammum which is performed for entering or coming out of Mosque or touching the Holy Quraan or uttering Azaan (call to prayer) or visiting grave or burying the dead. Only that worship or work can be done with the Tayammum for which it is performed. Besides, the practical demonstration of the method of Tayammum to others will also not enable the demonstrator to offer prayer with the Tayammum he demonstrated for education purpose.

Q11) Is prayer lawful with the Tayammum done for funeral prayer or sajda-e-Tilaawat (to prostrate for the verse of prostration)?

Ans: If Tayammum is performed for funeral prayer or Eid prayer due to serious sickness or non-availability of water, the obligatory prayer and other worships can be offered with the said Tayammum. In such conditions, the obligatory prayers can be offered even with the Tayammum done for Sajda-e-Tilaawat.

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Q12) Can many prayers be offered with one Tayammum?

Ans: Yes, Tayammum to us is the substitute of Wuzu and Ghusl so we can offer many obligatory and optional prayers with one Tayammum as we do with one Wuzu or Ghusl.

Q13) Which things make Tayammum void?

Ans: Tayammum nullified by the things which render Wuzu void or make Ghusl obligatory. Besides, attainment to the water or physical fitness to use the water also make Tayammum void.

For example, one performed Tayammum for Ghusl being seriously ill but afterwards he recovers and he is fit to use water, then he will have to do Ghusl as his Tayammum has gone void.

Q14) How long can one keep performing Tayammum?

Ans: One can keep doing Tayammum unless the water is available or the disability is removed. No matter if one has to practise it for years under compulsion.

Q15) Is Tayammum lawful for one whom the cold water harms but the hot water suites him?

Ans: If the cold water harms one in sickness and the hot water does not, then he should use hot water. Tayammum is not lawful for him. However, he can do Tayammum if he is at such a place where the water is not available. In case, Wuzu or Ghusl harms one in the cold climate but does not harm in

hot climate then he should perform Tayammum in the cold climate and when it turns hot (feasible to him) he should do Ghusl or Wuzu as the case may be. If water harms the head he should begin Ghusl from the neck (throat) downwards and do Masah of the head i.e. pass the fingers of both the hands over it.

Q16) Is Tayammum lawful if you are in possession of Zam Zam water?

Ans: Tayammum is not lawful for the one who is in possession of a sufficient quantity of Zam Zam (water of sacred well adjacent to Holy Kaaba) with which he can perform Wuzu. No matter if he is taking it as a gift or for a patient.

CHAPTER 10

COVERING THE BODY

Q1) What does Satr-e-Aurat means?

Ans: Satr-e-Aurat means to cover those parts of the body which must be covered during prayer.

Q2) Which parts of the body are to be covered by man and woman during prayer?

Ans: It is obligatory (Farz) upon man to cover himself from the navel to the knees (exclusive of navel and inclusive of knees) and woman to cover her entire body except face, palms and soles of the feet. Her hair (plaited on the back or loose), neck and wrists are also included in Satr-e-Aurat but even then it should not be exposed to strangers.

Q3) Will prayer be in order or not if any covered parts of the body gets exposed?

Ans: Prayer will be in order if any covered part of the body (Satr-e-Aurat) gets exposed. In case, the covering of the exposed part is delayed for such an interval that one could easily say Subhaan Allah thrice or any part was deliberately exposed even though covered immediately, the prayer will go void in such condition.

Q4) What injunction is there for a person who is in darkness and offers prayer naked?

Ans: Prayer will not be lawful if one offers naked even in a lonely house in darkness despite possessing a piece of cloth to cover his Satr-e-Aurat.

Q5) Is Satr-e-Aurat to be observed even in loneliness?

Ans: The observance of Satr-e-Aurat is Waajib (essential) in all conditions (within or without the prayer even one is alone). It should not be exposed in loneliness unless permitted by the shari'ah.

Q6) Can thin cloth be used for Satr-e-Aurat?

Ans: Wearing so thin cloths that the body looks through (see through dress) is Haraam for both man and woman. Prayer will not be lawful in such dress. Even the hair of women should not look-through from her sheet of cloth in which she is wrapped-up.

CHAPTER 11

FACING THE QIBLAH (ISTAQBAL-E-QIBLAH)

Q1) What does Istaqbaal-e-Qiblah mean?

Ans: Istaqbaal-e-Qiblah means when offering prayers, you must face towards the direction of Qiblah (Holy Kaaba).

Q2) What signs and indications are there to know the direction of the Qiblah?

Ans: Mosques are the signs and indications of the direction of the Qiblah in cities, towns and other peopled places. Graves of Muslims are the signs outside the populated areas. The moon, sun, and stars lead in forests, rivers and oceans: Polestar appears on the right shoulder of Muslim worshipper in some cities of India, thus the Qiblah will be in his front. However, in case, one is uncertain about the direction of the Qiblah, he should confirm from any reliable person in the area.

Q3) Which direction should one face for prayer if he does not know the exact direction of the Qiblah?

Ans: If one is at such a place where there is no Mosque and minarets nor the moon, sun and stars are visible or if any of them is visible but he can not ascertain the direction of the Qiblah with the help of that and even no man is there to guide him, then he should guess utilising his brain faculties and with which direction his heart feels satisfied he should offer prayer facing that direction.

Q4) How should one offer prayer in case he is helpless to turn his face towards the Qiblah?

Ans: A person who is helpless due to serious illness and weakness and also there is none to help him, should offer prayer in the position and direction he is.

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Ans: Istaqbaal-e-Qiblah means when offering prayers, you must face towards the direction of Qiblah (Holy Kaaba).

Q2) What signs and indications are there to know the direction of the Qiblah?

Ans: Mosques are the signs and indications of the direction of the Qiblah in cities, towns and other peopled places. Graves of Muslims are the signs outside the populated areas. The moon, sun, and stars lead in forests, rivers and oceans: Polestar appears on the right shoulder of Muslim worshipper in some cities of India, thus the Qiblah will be in his front. However, in case, one is uncertain about the direction of the Qiblah, he should confirm from any reliable person in the area.

Q3) Which direction should one face for prayer if he does not know the exact direction of the Qiblah?

Ans: If one is at such a place where there is no Mosque and minarets nor the moon, sun and stars are visible or if any of them is visible but he can not ascertain the direction of the Qiblah with the help of that and even no man is there to guide him, then he should guess utilising his brain faculties and with which direction his heart feels satisfied he should offer prayer facing that direction.

Q4) How should one offer prayer in case he is helpless to turn his face towards the Qiblah?

Ans: A person who is helpless due to serious illness and weakness and also there is none to help him, should offer prayer in the position and direction he is.

CHAPTER 12

NAMAZ (SALAAH)

Q1) What is Namaz (Prayer, Salaah)?

Ans: Worship of Allah Almighty by the Muslims in a specified way (five times a day) is called Namaz (Prayer). This method of prayer has been taught to the Muslims by Allah Almighty through the Holy Quraan and His Messenger and Sunnah.

Q2) On whom is Prayer obligatory?

Ans: Namaz is obligatory (Farz) for every man, woman, child above the age of puberty and on those who have some understanding and who does not think of this duty, will be a Kafir.

Q3) Is Prayer Obligatory on children?

Ans: Although boys and girls below the age of puberty, are not obliged to perform Namaz, they should be taught to do so from the age of seven years. When a child reaches ten years of age, he/she should be forced to perform Namaz.

Q4) Please explain some virtues (qualities) of Namaz?

Ans: The Holy Prophet Muhammad (Peace be upon him) said when a Muslim person performs Namaz, his sins fall in such a way as leaves fall in the autumn season. As he stands up for Namaz, the doors of Heaven are opened for him. Namaz is the key to Heaven. Namaz is a pillar of Islam, who establishes it, shall hold Islam and who lets it go, lets go off the religion (Islam). It has been stated in the Holy Quraan that Namaz prevents a person from ill words and bad things. In short, Allah Almighty and His Holy Prophet Muhammad (Peace be upon him) loves the Namazi and due to Namaz, ones living job, age, and faith increases.

Q5) What about that Muslim who does not offer prayer?

Ans: The Holy Prophet Muhammad (Peace be upon him) said that the name of Muslim who deliberately abandons prayer is written on the gate of Hell. Allah Almighty and his prophet are angry with him. The believer who is not steadfast in prayer will be raised with Pharaoh on the Doomsday.

Q6) Which punishment should be given to those Muslims who do not offer prayer?

Ans: Other Muslims should not talk to him, meet him, eat with him, say salam to him, etc with the one who does not read Namaz. He may, with these threats, start to perform Namaz.

Q7) At what age, does a person become an adult (mature)?

Ans: The boys and girls who have attained the age of 15 are considered mature in Islam. Prayer and fasting become obligatory upon them and all Islamic rules and regulations apply to them.

CHAPTER 13

PRAYER TIME

Q1) What is meant by condition of time for prayer?

Ans: Condition of time for prayer means every prayer must be offered within its prescribed time limit. Prayer will not be in order if offered before or after time and that will be Qadaa or Qazaa (late time prayer). It is sinful to offer prayer after due time is over.

Q2) How many times' prayer is obligatory?

Ans: Five times' prayer in a day (day & night) i.e.

- Fajr (early morning prayer)
- Zuhr (after-noon prayer)
- Asr (late after-noon prayer)
- Maghrib (evening prayer)
- Isha (night prayer).

Q3) When does the Fajr time begin and end?

Ans: The time for Fajr prayer begins at dawn and lasts until rays of the sun are resplendent.

Q7) At what age, does a person become an adult (mature)?

Ans: The boys and girls who have attained the age of 15 are considered mature in Islam. Prayer and fasting become obligatory upon them and all Islamic rules and regulations apply to them.

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- Maghrib (evening prayer)
- Isha (night prayer).

Q3) When does the Fajr time begin and end?

Ans: The time for Fajr prayer begins at dawn and lasts until rays of the sun are resplendent.

Q4) What is Mustahab (commendable) time of Fajr?

Ans: Offering Fajr prayer at the time when the light of dawn has spread well is Mustahab (commendable) prayer should be started at such a time during the stipulated period that one could offer it in accordance with Sunnah i.e. to recite about forty to sixty Quraanic verses and after the prayer is over there is enough time left to repeat the prayer if needed.

Q5) What does Subh-e-Saadiq (dawn) mean?

Ans: Subh-e-Saadiq (dawn) is the light which appears in the sky (in the east) and gradually spreads the whole sky sending light to the earth. Prior to this, there appear a pillar-like whiteness in the sky beneath which the entire horizon is black. At the time of Subh-e-Saadiq this whiteness vanishes which is called Subh-e-Kaazib (evanescent light before dawn).

Q6) What is the Zuhr time?

Ans: The time of Zuhr prayer begins when the sun has passed meridian and lasts till shadow of everything doubles barring the real shadow.

Q7) What is the Mustahab (commendable) time of Zuhr?

Ans: Offering Zuhr prayer in the early hours of the stipulated time during winter and in the late hours in the summer is Mustahab (commendable). It is

better to offer Zuhr prayer (individually or in Jamaat) when shadow of everything becomes equal to the original one. However, one should not miss Jamaat (congregation) if held in the early hours during summer for Mustahab time.

Q8) When does the Asr time begin and end?

Ans: The Asr time begins at where the Zuhr time ends (i.e. when shadow of everything has becomes fully double excepting real shadow) and lasts till sun-set. The minimum duration of the time is one hour and 35 minutes and maximum: 2 hours & 6 minutes in cities.

Q9) What is the Mustahab (commendable) time of Asr?

Ans: Offering Asr prayer in the last hour of the stipulated time in all seasons is Mustahab. However, it should not be so delayed that the sun reaches the point of setting and its light becomes yellow. The sun light becomes yellow when there are 20 minutes left to sun-set. It is Makrooh (odious) time for prayer.

Q10) What is the Maghrib time?

Ans: The time of Maghrib prayer begins at the sun-set and lasts till the setting of Shafaq (evening twilight) the minimum duration of the time is one hour and 18 minutes and maximum: one hour 35

minutes. It means the span time during which the Fajr and Maghrib prayers are permissible will always be equal daily.

Q11) What is Shafaq?

Ans: Shafaq is the whiteness which spreads in the sky like dawn after the redness has set in the west. This is according to Hazrat Imam Azam Abu Hanifah (may Allah be pleased with him)

Q12) What is the Mustahab time of Maghrib?

Ans: Offering Maghrib prayer in the early hours of the stipulated time is Mustahab if the sky is clear. Delaying it without any logical reason is Makrooh (undesirable). In case the sky is overcast then it is Mustahab to delay the prayer?

Q13) What is the Isha time?

Ans: The time for Isha prayer begins after the evening twilight has set and lasts till (just before) the dawn of Fajr.

Q14) What is the Mustahab time of Isha?

Ans: Offering the Isha prayer after the one third of night has passed is Mustahab and till mid-night is Mubaah (permitted) but offering it after the mid-night has passed is Makrooh.

Q15) What is the time of Witr Prayer?

Ans: The time of Isha and Witr prayer is the same but the maintenance of sequence in the prayer is obligatory (Farz). For example, if one offers Witr prayer before Isha his Witr will not be deemed to have been offered but unlawful. It is better for one to offer Witr prayer in the last part of night if he is punctual in waking up otherwise he should offer before going to bed.

Q16) Which timings are there during which no prayer can be offered?

Ans: The timings during which no prayer is lawful are three i.e. sun-rise, sun-set and meridian. The duration of the sun-rise and sun-set is of 20 minutes and the meridian is of 35 to 40 minutes. During these timings no obligatory, essential, optional and missed (Qaza) prayer and no prostration (Sajda-e-Tilaawat and Sajda-e-Sahv) is permitted.

Q17) During which times is Nafl (voluntary, optional) prayer unlawful?

Ans: There are twelve times during which Nafl prayer is not permitted:

i) From dawn to sun-rise (no Nafl prayer except for two Sunnats of Fajr is permited).

ii) Iqaamah (call for the commencement of prayer).

iii) After Asr prayer.

iv) From sun-set to Maghrib prayer.

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Ans: Offering Maghrib prayer in the early hours of the stipulated time is Mustahab if the sky is clear. Delaying it without any logical reason is Makrooh (undesirable). In case the sky is overcast then it is Mustahab to delay the prayer?

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ii) Iqaamah (call for the commencement of prayer).

iii) After Asr prayer.

iv) From sun-set to Maghrib prayer.

v) When Imam (leader of prayer) has conceded the pulpit for sermon.

vi) During sermon.

vii) Before Eid prayer.

viii) After Eid prayer, if one is in Mosque or prayer field. However it is not Makrooh (odious) at home.

ix) In Arafaat between Zuhr and Asr time.

x) When time of Farz (obligatory) prayer is running out. No prayer even emphasised Sunnats of Fajr and Zuhr are permitted.

xi) Anything which distracts attention and concentration. If one can get rid of that he should do, like pressing need to urinate or defecate.

CHAPTER 14

RAKAATS (PARTS) IN PRAYER

Q1) **How many Rakaats are offered in all the five time prayers?**

Ans: Total 48 Rakaats are offered in all the five prayers:

- Fajr: 4 Rakaats (2 Sunnat & 2 Farz)
- Zuhr: 12 Rakaats (4 Sunnat, 4 Farz, 2 Sunnat & 2 Nafl)
- Asr: 8 Rakaats (4 Sunnat-e- Ghair - Muakkadah & 4 Farz)
- Maghrib: 7 Rakaats (3 Farz, 2 Sunnat & 2 Nafl)
- Isha: 17 Rakaats (4 Sunnat Ghair - Muakkadah, 4 Farz, 2 Sunnat, 2 Nafl, 3 Witr & 2 Nafl)

Q2) **How many Rakaats (parts) are Farz (obligatory) in the five prayers?**

Ans: 17 Rakaats are Farz (obligatory):

- Fajr: 2

- Zuhr: 4
- Asr: 4
- Maghrib: 3
- Isha: 4

Q3) How many Rakaats are Sunnat-e-Muakkadah (emphasised Sunnah) in the five time prayers?

Ans: 12 Rakaats are Sunnat-e-Muakkadah:

- Fajr: 2 (before Farz)
- Zuhr: 6 (four before Farz & 2 after Farz)
- Maghrib: 2 (after Farz)
- Isha: 2 (after Farz)

Q4) How many Rakaats are Sunnat-e-Ghair Muakkadah (non emphasised Sunnah) or Nafl (optional, voluntary prayer) in all the five time prayers?

Ans: Following are Sunnat-e-Ghair Muakkadah and Nafl in all the five time prayers:

- Zuhr: 2 Nafl
- Asr: 4 Sunnat-e-Ghair Muakkadah
- Maghrib: 2 Nafl
- Isha:

  before Farz - 4 Sunnat-e-Ghair Muakkadah,

  after Farz - 2 Sunnat-e- Muakkadah
  2 Nafl
  3 Witr Wajib (essential prayer)
  2 Nafl

Q5) Is Witr Prayer Farz or Sunnat?

Ans: Three Rakaats of Witr are neither Farz nor Sunnat but are Waajib (essential) which are offered with Isha Prayer.

- Zuhr: 4
- Asr: 4
- Maghrib: 3
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- Zuhr: 2 Nafl
- Asr: 4 Sunnat-e-Ghair Muakkadah
- Maghrib: 2 Nafl
- Isha:

  before Farz - 4 Sunnat-e-Ghair Muakkadah,

  after Farz - 2 Sunnat-e- Muakkadah
  2 Nafl
  3 Witr Wajib (essential prayer)
  2 Nafl

Q5) Is Witr Prayer Farz or Sunnat?

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CHAPTER 15

WORDS OF SALAAT (PRAYER)

Takbeer: Allah-o-Akbar

Meaning: Allah Almighty is Great

Sanaa: Sub-haana Kal-Laa-humma wa Bi Hamdi-ka wa Tabaa-r-akas-muka wa Taa-alaa jadduka Walaaa ilaaha Ghaie-ruk.

Meaning: O' Allah! All Glory is due to You, I praise You, Your name is the Most Blessed, Your Majesty is highly exalted and there is none worthy of worship except You.

Ta'awuz: A'oozu Billaahi Minash Shaietaa-nir-Rajeem

Meaning: I seek refuge with Allah from the accursed devil

Tasmiyah: Bismil Laahir Rahman-nir Raheem.

Meaning: Allah, I whose name I begin, the most affectionate the most merciful.

Surah Fateha:

Al-Hamdu Lillaahi Rabbil 'Alaameen. Ar-Rahmaanir Raheem. Maaleke Yaumid-deen. Ei-yaaka Na'budu wa Ei-yaaka Nasta'een. Ihdenas Siraatal Mustaqeema Siratal Lazeena An'amta 'Alaie-him Ghaieril Maghdoobi 'Alaie-him Walad Dwaaaleeen. Ameen.

Meaning:

All praise is due to Allah, the sovereign Lord of all the universes. The most affectionate, the Most Merciful. The Owner of the day of Retribution (judgement). O' Allah! You alone do we worship and You alone do we beseech for help. Guide us to the straight path. The path of those whom You have favoured. Not of those who earned Your wrath and nor of those who went astray.

Surah Ikhlaas:

Qul huwal-Laahu Ahad. Allaa-hus Samad Lam Yalid Walam oolad. Walam Yakul Lahoo kufuwan Ahad.

Meaning:

Say, He is Allah; the One Allah is all Independent Neither He begot anyone nor He has begotten. And none is equal to Him in any way.

Tasmee: Sami 'Allaahu Liman Hamidah.

Meaning: Allah listens to him who praises him.

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Meaning: Allah listens to him who praises him.

Tahmeed: Rabbanaa Lakal-Hamd.

Meaning: O' Our Sustainer! All praise is due to you alone.

Tashah-hud:

Atta-hee-yaatu Lillaahi was-Salawaatu wat-Taie-yi-baat.As-Salaamu 'Alaieka Aie-yu-han Nabeeyu wa Rahmatul Laahi wa Barakaatu. As-Salaamu 'Alaie-naa wa 'Alaa 'ibaadil Laahis-Saaleheen. Ash-hadu Allaa ilaaha illal Laahu wa Ash-hadu Anna Muhammadan 'Abdduhu wa Rasoolu.

Meaning:

O' Allah! You alone deserve all veneration, worship and glory. O' Prophet! Peace be on You and the mercy of Allah and His blessings. Peace be upon us and on virtuous servants of Allah. I bear witness that none is worthy of worship save Allah and I bear witness that Muhammad (Peace be upon him) is His chosen servant & His messenger.

Durood-e-Ibrahimi:

Allaa-humma Salle 'Alaa Muhammadinw wa 'Alaaa Aale Muhammadin Kamaa Salaieta 'Alaa Ibraaheema wa 'Alaa Aale Ibraaheema Innaka Hamee-dum Majeed.

Allaa-humma Baarik 'Alaa Muhammadinw wa 'Alaaa Aale Muhammadin Kamaa Baarakta 'Alaa Ibraaheema wa 'Alaa Aale Ibraaheema Innaka Hamee-dum Majeed.

Meaning:

O' Allah! Send blessings on our master (Hazrat) Muhammad (Peace be upon him) and the progeny

of Muhammad (Peace be upon him) as you did send on our master (Hazrat) Ibraaheem (Peace be upon him) and the progeny of Ibraaheem (Peace be upon him). You are, indeed, Praised, Glorified.

O' Allah! Bless our master (Hazrat) Muhammad (Peace be upon him) and the progeny of Muhammad (Peace be upon him) as you did Bless our master (Hazrat) Ibraaheem (Peace be upon him) and his progeny. Undoubtedly, You are, Praised, Glorified.

Dua: Allaa-humma Innee Zalamtu Nafsee Zulman Kaseeran wa Innahu Laa Yaghfiruz-Zunooba illaa Anta Faghfirlee Maghfiratam Min 'indika Warhamnee Innaka Antal Ghafoorur Raheem.

Or this one:

Allaa-humma Rabbanaa Aatinaa Fid-Dunyaa Hasanah, wa Fil-Aakhirate Hasanah, wa Qinaa 'Azaaban-Naar.

Meaning:

O' Allah! I have oppressed my soul and undoubtedly there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful.

Or this one:

O' Allah! Our Sovereign Lord, grant us good in this world and the world hereafter and protect us from the torment of hell.

Tahmeed: Rabbanaa Lakal-Hamd.

Meaning: O' Our Sustainer! All praise is due to you alone.

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Meaning:

O' Allah! I have oppressed my soul and undoubtedly there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful.

Or this one:

O' Allah! Our Sovereign Lord, grant us good in this world and the world hereafter and protect us from the torment of hell.

Dua-e-Qunoot:

Allaa-humma Innaa Nasta'eenuka wa Nastaghfiruka wa Nu'minu Bika wa Natawakkalu 'Alaieka wa Nusnee 'Alaiekal Khaier. Wa Nashkuruka walaa Nakfuruka wa Nakhla'u wa Natruku Maien Yafjuruk. Allaa-humma Ei-yaaka Na'budu wa Laka Nusallee wa Nasjudu wa ilaieka Nas'aa wa Nah-fidu wa Narjoo Rahmataka wa Nakhshaa ' Azaabaka Inna Azaabaka Bil-Kuffaare Mulhiq.

Meaning:

O' Allah! We implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake him who disobeys You. O' Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in your cause and we hope for Your mercy and fear Your chastisement. Undoubtedly, Your torment is going to overtake infidels.

Q1. What should one recite in case he has not learnt Dua-e-Qunoot by heart?

Ans: He should recite:

Allaa-humma Rabbanaa Aatinaa Fid-Dunyaa Hasanah, wa Fil Aakhirate Hasanah, wa Qinaa 'Azaaban-Naar

until he commits Du'aa-e-Qunoot to his memory.

CHAPTER 16

NAMES OF POSITIONS IN NAMAZ

Q1) **What are the positions in Namaz called?**

Ans: The positions are called:

Ruku: bowing down placing hands on the knees with the fingers well spread thereon and grasp the knees. The back and the head should be straight in level and the eyes pinned on to the toes.

Komah: standing erect after performing Ruku

Sajdah: prostrating in such a manner that first the knees should be placed on the ground then the hands and thereafter the nose and the forehead be placed firmly between both the hands. The arms should be off the sides, the belly aloof from the thighs and the thighs apart from the calves. All the toes of both the feet should be set firmly on the ground facing the Qiblah. Palms should rest on the ground with the fingers pointing towards the Qiblah.

Jalsah: raising first his head then the hands and then sit upright with his left foot under him and the right foot standing (resting on the insides of the toes facing Qiblah). He should put his palms on the thighs near the knees with fingers facing the Qiblah. Then perform

Qaadah: sit spreading the left foot under him and the right foot standing on the pattern of Jalsah and recite Tashah'hud and when he reaches the word Laa raise the index finger of the right hand (method: join the middle finger with the thumb to make a circle with the little and ring fingers bent towards the palm) and lower it on uttering illal Laahu and then let all the fingers rest straight like that of the left hand, followed by Durood Shareef and Dua.

Salaam: As-Salaamu 'Alaiekum wa Rahmatul Laah (Peace be on you and Allah's mercy) turning his face first towards the right side and then towards the left. Now two or four Rakaats' prayer is over.

Q2) What is offering prayer jointly called?

Ans: Prayer offered in congregation is called Jamaat. He who leads the

prayer is called Imam and those who follow Imam in prayer are called

Muqtadi.

Q3) What is he called who offers prayer by himself?

Ans: He who does not say prayer in Jamaat but offers by himself is called

Munfarid.

Q4) How much reward does one get by saying prayer in Jamaat?

Ans: Prayer in Jamaat carries 27 times more reward than offering by oneself.

CHAPTER 17

NIYAT (NIYAH) FOR NAMAZ

Q1) What is Niyat?

Ans: Niyat means to have firm intention to offer prayer. Mere intention will not serve the purpose unless one resolves and forms Niyat in the heart.

Q2) What about the expression of Niyat by the tongue?

Ans: It is Mustahab (commendable) to express Niyat by the tongue (in whatever language it may be) but if one has the intention of Zuhr prayer at heart and accidentally utters Asr prayer then it will be Zuhr prayer not Asr.

Q3) What things are essential for Niyat?

Ans: One should form Niyat in the heart for whichever prayer he is about to offer. For example I make Niyat to offer four Rakaat Farz prayer of Zuhr, following this Imam (in case of Jamaat), for the sake of Allah Almighty and facing the Khana Kaba.

Qaadah: sit spreading the left foot under him and the right foot standing on the pattern of Jalsah and recite Tashah'hud and when he reaches the word Laa raise the index finger of the right hand (method: join the middle finger with the thumb to make a circle with the little and ring fingers bent towards the palm) and lower it on uttering illal Laahu and then let all the fingers rest straight like that of the left hand, followed by Durood Shareef and Dua.

Salaam: As-Salaamu 'Alaiekum wa Rahmatul Laah (Peace be on you and Allah's mercy) turning his face first towards the right side and then towards the left. Now two or four Rakaats' prayer is over.

Q2) What is offering prayer jointly called?

Ans: Prayer offered in congregation is called Jamaat. He who leads the

prayer is called Imam and those who follow Imam in prayer are called

Muqtadi.

Q3) What is he called who offers prayer by himself?

Ans: He who does not say prayer in Jamaat but offers by himself is called

Munfarid.

Q4) How much reward does one get by saying prayer in Jamaat?

Ans: Prayer in Jamaat carries 27 times more reward than offering by oneself.

CHAPTER 17

NIYAT (NIYAH) FOR NAMAZ

Q1) What is Niyat?

Ans: Niyat means to have firm intention to offer prayer. Mere intention will not serve the purpose unless one resolves and forms Niyat in the heart.

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Q4) How to make Niyat of Nafl and Sunnat prayer?

Ans: In Nafl and Sunnat prayer it is enough to say: I intend to offer prayer. However, it is better to speak the word of Sunnat for Sunnat prayer.

Q5) Please illustrate full Niyat?

Ans: Example: I intend to offer two Rakaats' obligatory prayer of Fajr of today for the sake of Allah Almighty and facing the Khana Kaba. Then he should recite Takbeer-e-Tahreema and fold his hands below the navel. In case of Jamaat, he should also say following (behind) this Imam.

Q6) How to intend for Sunnat prayer?

Ans: If one has to offer four Sunnats of Zuhr, should say: I intend to offer four Rakaats Sunnat prayer of Zuhr For the sake of Allah, Sunnats for the Holy Prophet and I am facing Qiblah Shreef.

Q7) How to intend for Wajib prayer?

Ans: In Wajib prayer one should intend Niyat for Wajib and also say (for example) prayer of Eid-ul-Fitr Wajib or Eid-ul-Adha Wajib or Witr Wajib.

Q8) Is it necessary to mention number of Rakaats in Niyat?

Ans: Mentioning number of Rakaats is not necessary while making Niyat for prayer. However it is commendable.

CHAPTER 18

METHOD OF OFFERING PRAYER

Q1) What is the correct method of offering prayer?

Ans: Having performed Wuzu, put on pure and clean clothes, stand on a clean place facing towards the Qibla. The distance between the 2 toes should be that of four fingers.

He should say Niyyat for Namaz.

He then should raise his hands up to the lobes of the ears in such a way that the palms face the Qibla and that the fingers remain in their normal condition (neither separated close together) and bring them down saying Takbeer and put them below his navel (belly button). The right hand should be placed on the wrist of the left hand with the thumb and the little finger encircling the wrist and the remaining three fingers resting on it.

Now recite:

Sanaa followed by

Ta'awuz followed by

Tasmiyah and then recite

Q4) How to make Niyat of Nafl and Sunnat prayer?

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Now recite:

Sanaa followed by

Ta'awuz followed by

Tasmiyah and then recite

Surah Faateha (say Ameen at the end of it in a low pitch) followed by

Any Surah or three small verses.

Then he should read Takbeer and go into

- **Ruku** In this posture read (at least three times):

  Subhaana Rabbi-yal Azeem (Glory be to my Nourisher, the Most Great) then reciting

- **Tasmee** stand erect into **Komah,** whilst in Komah read Tahmeed,

- then read Takbeer and go into **Sajdah** In this position read (three or five times) Subhaana Rabbi-yal 'Alaa (Glory be to my Nourisher, the Most High).

- Then rise reciting Takbeer and sit in **Jalsah**

- Then perform second Sajdah reciting Takbeer on the style of the first one.

- After having completed the second Sajdah, whilst reciting Takbeer stand up erect (stressing on his tiptoes and placing hands on the knees). Do not place hand(s) on the ground for support except for any disability.

Now, you are in the second Rakaat of Namaz.

You should then recite Tasmiyah, Surah Fateha followed by any other Surah and then perform Ruku and Sujood like that of the first Rakaat.

Then observe **Qaadah**. Recite Ta-ashud followed by Durood-e-Ibrahimi finishing with Two Rakaats prayer will be completed by saying, "**Assalamo Alaikum Wa Rehmatullah**" First by moving head towards right and saying it, then towards left and saying it.

1. **Niyyat:** Stand with respect and attention; put the world behind you. Bring hands to ears, palms forward, thumbs behind earlobes and say (The entire prayer **must** be recited in Arabic, but for your information we give the English translation next to the Arabic transliteration)

Allah-u- Akbar	God is great.	

2. *Qiyam*: Place right hand over left, men below navel, women at chest level; look at the ground in front of you and recite Opening Supplication

Subhaana kalla humma wa bihamdika wa tabaara kasmuka wa ta'aalaa jadduka wa laa ilaaha ghairuk * * * A'uudhu billaahi minash shaitaan ar-Rajeem	Glory to You, O Allah, and Yours is the praise. And blessed is Your Name, and exalted is Your Majesty. And there is no deity to be worshipped but You I seek refuge in Allah from Satan, the accursed.	

3. **Fateha**: Recite aloud the surah Fateha, the first surah of the Quraan.

Bismillaah ar-Rahman ar-Raheem	In the name of God, the infinitely compassionate and Merciful.	
Al hamdu lillaahi rabbil 'alameen Ar-Rahman ar-Raheem Maaliki yaumid Deen	Praise be to God, Lord of all the worlds. The Compassionate, the Merciful. Ruler on the Day of Reckoning. You	
Iyyaaka na'abudu wa iy yaaka nasta'een	alone do we worship, and You alone do we ask for help. Guide us on	
Ihdinas siraatal mustaqeem	the straight path, the	
Siraatal ladheena an 'amta' alaihim	path of those who have received your	
Ghairil maghduubi' alaihim waladaaleen	grace; not the path of those who have brought down wrath, nor of those who wander astray.	
Aameen	Amen.	

Now Recite Any Surah or three small verses For the first two *Rakaat*s at any time of prayer, recite an additional after al Fateha.

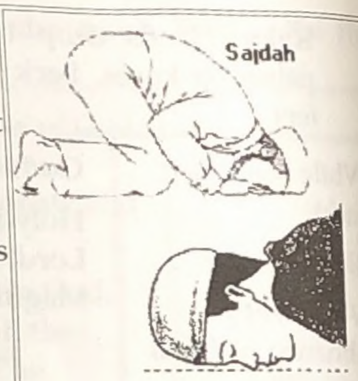
4. **Ruku**: Hands drop to sides; bend from waist, palms on knees, back parallel to ground; look at feet.

(While bending read:) Allah-o-Akbar (While bent:) Subhanna rabbiyal 'Azeem (3x)	God is great. Holy is my Lord, the Magnificent.	

5. **Komah**: Rise from bending to standing, arms at sides.

(While rising:) Sami' allaahu liman hamidah	Allah listens to him who praises Him.	
(In standing read:) Rabbanaa wa lakal hamd	Our Lord, to You is due all praise.	
(Standing straight, pause:) Allah-o-Akbar	God is great.	

6. **Sujood**: Prostrate—hands on knees, lower slowly to kneeling position; touch forehead, nose and palms to ground (but not elbows); bend toes so tops of feet face the Qibla.

Subhaana rabbiyal 'Alaa (3x) (Pause:) Allah-o-Akbar	Glory to my Lord, the Most High. God is great.	

Sajdah

7. **Jalsah**: Rise to sitting position, looking at lap. Men turn up heel of right foot, right toes bent; women keep both feet, soles up, under body.

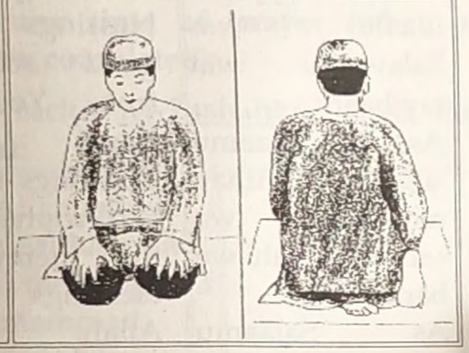
(Pause:) Allah-o-Akbar	God is great.	

8. **Sujood**: Prostrate again.

Subhaana rabbiyal 'Alaa (3x) (Pause:) Allah-o-Akbar	Glory to my Lord, the Most High. God is great.	

Sajdah

9. **Qaadah**: Rise to sitting position;

Pause	pause	

10. **To proceed to the second and fourth *Rakaats*:**

(While rising:) Allah-o-Akbar	God is great.	Return to standing position recite al-Fateha

Then recite surah Fateha, (if this is the second Rakaat of any time of prayer, recite another short portion of the Qur'an); continue the second or fourth Rakaat with Ruku....

11. **To complete every second Rakaat and the last Rakaat:**
Remain seated and recite **At-Tashahhud**:

At Tahiyyaatu lilaahi was Salawaatu wat tayibaatu As Salaamu 'alaika ayyuhan nabiyyu wa rahmatul laahi wa barakaatuh As Salaamu 'alainaa wa 'alaa 'ebaadillaahis saaliheen, (Hands on knees, raise right forefinger:) Ash hadu allaa ilaah ilallaah Wa ash hadu anna Muhammadan 'abduhuu wa rasuuluh	All greetings, blessings and good acts are from You, my Lord. Greetings to you, O Prophet, and the mercy and blessings of Allah. Peace be unto us, and unto the righteous servants of Allah. I bear witness that there is none worthy of worship except Allah. And I bear witness that Muhammad is His servant and messenger.	 

To proceed to the third and fourth Rakaat:

(While rising read:) Allah-o-Akbar	God is great.	Return to standing position recite al-Fateha

Recite the Fateha and continue third Rakaat with Ruku....

At the end of any time of prayer (when all Rakaats have been completed):

Remain seated, recite **At-Tashahhud**, and then recite the **Salawat**:

Alaahumma sallai 'ala Muhammadin wa 'alaa ali Muhammadin Kamaa sallaita 'alaa Ibraaheema wa 'alaa ali Ibraaheema Innaka hameedun Majeed	O Allah, bless our Muhammad and the people of Muhammad; As you have blessed Abraham and the people of Abraham. Surely you are the Praiseworthy, the Glorious.	
Alaahumma baarik 'ala Muhammadin wa 'alaa ali Muhammadin Kamaa baarakta 'alaa Ibraaheema wa 'alaa ali Ibraaheema Innaka hameedun Majeed	O Allah, be gracious unto Muhammad and the people of Muhammad; As you were gracious unto Abraham and the people of Abraham. Surely you are the Praiseworthy, the Glorious.	

To Complete the Prayer :

Look over right shoulder (toward the angel recording your good deeds), then the left (toward the angel recording your wrongful deeds); say each time:

As Salaamu 'alaikum wa rahmatulaah	Peace and blessings of God be upon you.	 

Q2) How to offer three or four Rakaats' prayer?

Ans: If one is to offer more than two Rakaats then he should stand from Qaadah after having recited Tashah-hud (Attahyaat) and offer the remaining Rakaats which you have to read.

He should recite only Surah Faateha in the remaining Rakaats of Farz prayer,

In case of Sunnat, Nafl and Waajib, Surah Faateha has to be followed by any other Surah or three verses.

Q3) What is the difference between the prayer of Imam and Muqtadi?

Ans: The method which we have written for performing Namaz is that of the Imam or for a male person reading alone, there are certain things which are not for the Muktaddi. For example, the Miiktaddi must remain quiet after reading Sana in the first Rakaat. He is not allowed to read Aaoozu bil'ah and Bismilla. Another difference is that while standing up after the Ruku, the Muktaddi says: Rab-banaa lakal hamd.

Q4) What about he who performs Sujood without firmly placing the insides of his toes on the ground?

Ans: Placing the inside of at least one toe of each foot firmly on the ground while performing Sajdah is Farz (obligatory) and placing the insides of three toes of each foot is Wajib (essential). Prayer is invalid if one only touches his toes with the ground or keeps them off the ground. Unfortunately most of us are not alive to such essentials of prayer.

Q5) Which Dua is made after Farz prayer?

Ans: After Farz prayer the following Duaa is made:

Allaa-humma Antas-Salaamu wa-Minkas-Salaamu wa ilaieka yarji'us-Salaam. Tabaarakta Rabbanaa wa Ta'aa-laieta Yaa Zal-Jalaale wal-ikraam (O' Allah! You are Peace and peace is from You and peace turns towards You. O' our Sovereign Lord! You are the Most blessed and the Most sublime. O' possessor of all honour and awe.

CHAPTER 19

WOMEN'S PRAYER (THE DIFFERENCES)

Q1) Which things are Sunnat for women in prayer?

Ans: Ten things are Sunnat for Women in prayer:

a) To lift her hands up to the shoulders for Takbeer-e-Tahreema.

b) To keep the hands in sheet of cloth in which she wrapped-up while uttering Takbeer-e-Tahreema.

c) To place the palm of the left hand on the chest and put the palm of the right hand on the back of the left's palm.

d) Not to grasp but simply place the hands on the knees without opening up the fingers during Ruku.

e) In Ruku to bow only to such an extent that the hands reach the knees.

f) Bend her knees unlike man.

g) To observe Sajdah in close manner i.e to join the arms with the sides, the belly with the thighs, the thighs with the calves and shins with the ground.

h) To spread out both the hands on the ground during prostration.

i) To sit on the left haunch jutting out her feet to the right side in Qa'adah.

j) To keep the fingers of the hands joined up in Qa'adah and Jalsah.

k) During Jalsa and Qaida (sitting between Sajdah's and during Attahyat) women sit on floor and both their ankles and feet sticking out towards right hand side

These are the only differences between a Man's Salat and a Woman's Salat.

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CHAPTER 20

FARZ ACTS OF PRAYER

Q1) What does Arkaan-e-Salaat mean?

Ans: Arkaan is the plural of Rukan which means fundamental or obligatory act. Thus Arkaan-e-Salaat stands for the obligatory acts in prayer. Salaat will not be valid if any of the obligatory acts is left out.

Q2) How many obligatory acts are there in prayer?

Ans: Seven obligatory acts are in prayer:

a) Takbeer-e-Tahreema: first utterance of the words of Allah-o-Akbar (Allah is the most great) to commence prayer.

b) Qiyaam: standing erect.

c) Qiraat: recitation from the Holy Quraan.

d) Rakoo: bowing of the head with the hands grasping the knees.

e) Sujood: prostrations with the forehead, nose, Palms of the hands, knees and insides of toes of both the feet firmly placed on the ground (singular is Sajdah).

f) Qa'adah-e-Akheera: last sitting posture.

g) Khurooj-e-Bisun'ihee: to end prayer with his own action or intention.

Q3) Takbeer-e-Tahreema is called condition of prayer and also obligatory act. Why is it so?

Ans: Takbeer-e-Tahreema and Arkaan-e-Salaat are inter-related, that's why Takbeer-e-Tahreema is also counted among Arkaan-e-Salaat, otherwise it is, in fact, a condition of prayer.

Q4) What does Takbeer-e-Tahreema mean?

Ans: The formula to commence prayer by raising the hands up to the ears and bringing them down saying Allah-o-Akbar and then put them below the navel is called Takbeer-e-Tahreema. It means that all other things are now forbidden than the prayer.

Q5) Can Takbeer-e-Tahreema be uttered in sitting posture or only in standing state?

Ans: It is Farz (obligatory) to say Takbeer-e-Tahreema standing in Farz, Witr, Eids' prayers and Sunnat prayer of Fajr in which Qiyaam is obligatory. Prayer will not commence if Takbeer-e-Tahreema is uttered in sitting position and then stand erect. However, in Nafl it can be recited sitting.

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Recitation of Surah Fateha and one small Surah (Quraanic chapter) or three small verses or one or two verses which is/are equal to three small verses in length are Wajib (essential) in the first two Rakaats of Farz and in every Rakaats of Nafl and Witr.

Muqtadi (follower) should not make Qiraat in Jamaat (congregation). Imam's Qiraat is enough for him.

Q13) Is recitation of Surah Fateha Wajib in every Rakaat of every prayer?

Ans: Surah Fateha is Wajib in every Rakaat of every prayer irrespective of Wajib, Sunnat, Nafl and Farz prayer except the third and fourth Rakaats of Farz prayer. Recitation of Surah Fateha in the said two Rakaats of the Farz prayer is optional. Prayer will be in order if one recites Subhaan Allah or keeps silence (which must not be done) in lieu of Surah Fateha in these Rakaats. However, it is commendable to recite Surah Fateha.

Q14) How many Quraanic Chapters or verses should a Muslim commit to his memory?

Ans: It is obligatory (Farz) upon every Muslim to commit at least one Quraanic verse to his memory and commitment of Surah Fateha and another small chapter or three small verses or one big verse to memory is Wajib for every Muslim. Besides, it is incumbent upon every male and female believer to have knowledge of the basic religious matters.

Q15) In which prayer is Qiraat Wajib aloud?

Ans: Aloud recitation from the Holy Quraan i.e. Qiraat in Fajr (Obligatory prayer), first two Rakaats of Maghrib & Isha, Jumau'ah and Eids' prayers and Taraawih and Witr prayers in the Holy month of Ramazaan is Wajib(essential). It is called Salaat-ul-Jahr. The voice of Imam in Salaat-ul-Jahr should be so loud that it could be heard at least in the first row of Jamaat.

Q16) In which prayer should Qiraat be in soft voice?

Ans: Qiraat in soft voice in the third Rakaat of Maghrib, third and fourth Rakaats of Isha and in all four Rakaats of Zuhr and Asr prayers is Wajib. Similarly, Qiraat in Nafl prayers in day time time should be at low pitch. However, one can, if wishes, recite Quraanic chapter or verses loudly in Nafl prayers at night. Soft voice should not be so low that one could not hear his own voice otherwise prayer will not be in order.

Q17) What are called those prayers in which Qiraat is made loudly?

Ans: Prayers in which Qiraat is done aloud are called Salaat-ul-Jahr and those in which Qiraat is made in soft voice are called Salaat-ul-Sirr.

Q18) Should one who offers prayers by himself make Qiraat aloud in Salaat-ul-Jahr?

Ans: It is optional for individual (he who offers prayer by himself) to recite Quraanic chapter or verses loudly or in soft voice in Salaat-ul-Jahr, but it is

Q6) Will prayer be in order if one joins Imam (Jamaat) in Ruku saying Takbeer-e-Tahreema?

Ans: If one finds Jamaat in Ruku and hastens to join it uttering Takbeer-e-Tahreema without standing upright, his prayer will not be valid and in case, he recites Takbeer-e-Tahreema i.e. Allah-o-Akbar in standing (upright) position and then goes into Ruku, his prayer will be lawful even though he might not have folded his hands below the navel.

Q7) What does Qiyaam mean?

Ans: Qiyaam means to stand upright in prayer. However, the minimum standing posture is that one should not bend so much that his hands (if let them go) reach the knees.

Q8) How much Qiyaam is obligatory and in which prayer?

Ans: Qiyaam is obligatory in Farz and Wajib prayers. Also in Sunnat's of Fajr prayer. Additionally Qiyaam hinges on Qiraaat (recitation from the Holy Quraan) in prayer. If Qiraaat in prayer is Farz (obligatory) then it is Farz, if Qiraaat is Wajib (essential) it Wajib and so long as Qiraaat is Sunnat then Qiyaam is also Sunnat.

Q9) What should one do if he can not stand in prayer?

Ans: Qiyaam is obligatory in Farz prayer. Therefore one should do his utmost to stand in prayer. For, example, he may take support of wall, stick or

servant and observe Qiyaam at least to such an extant that he could say Allah-o-Akbar and then sit. If it is also impossible due to serious illness or fatal wound then he is compelled to offer prayer sitting. However, Qiyaam is not obligatory in Nafl prayer.

Q10) Can Farz prayer be offered in boat and train in sitting posture?

Ans: One can offer prayer in boat sitting if he feels giddy in standing posture or he can not disembark from the boat for prayer but in train that is in motion, Farz, Wajib and Sunnat prayers can not be offered. One should offer prayer in train when it stops. However in case the appointed time of prayer is about to run out then one should offer in the train in motion but repeat it on the first feasible opportunity.

Q11) What does Qiraat Mean?

Ans: Qiraat means recitation from the Holy Quraan. During Qiraat each and every word must be uttered clearly and distinctly. Recitation from the Holy Quraan should be in low pitch but not so low that one could not listen to his own voice, otherwise the prayer will not be valid.

Q12) What injunction is there about Qiraat in prayer?

Ans: Recitation of at (least) one Quraanic verse in two Rakaats of Farz and in every Rakaat of Witr and Nafl is obligatory (Farz) upon Imam and Muqtadi (he who offers prayer by himself).

Recitation of Surah Fateha and one small Surah (Quraanic chapter) or three small verses or one or two verses which is/are equal to three small verses in length are Wajib (essential) in the first two Rakaats of Farz and in every Rakaats of Nafl and Witr.

Muqtadi (follower) should not make Qiraat in Jamaat (congregation). Imam's Qiraat is enough for him.

Q13) Is recitation of Surah Fateha Wajib in every Rakaat of every prayer?

Ans: Surah Fateha is Wajib in every Rakaat of every prayer irrespective of Wajib, Sunnat, Nafl and Farz prayer except the third and fourth Rakaats of Farz prayer. Recitation of Surah Fateha in the said two Rakaats of the Farz prayer is optional. Prayer will be in order if one recites Subhaan Allah or keeps silence (which must not be done) in lieu of Surah Fateha in these Rakaats. However, it is commendable to recite Surah Fateha.

Q14) How many Quraanic Chapters or verses should a Muslim commit to his memory?

Ans: It is obligatory (Farz) upon every Muslim to commit at least one Quraanic verse to his memory and commitment of Surah Fateha and another small chapter or three small verses or one big verse to memory is Wajib for every Muslim. Besides, it is incumbent upon every male and female believer to have knowledge of the basic religious matters.

Q15) In which prayer is Qiraat Wajib aloud?

Ans: Aloud recitation from the Holy Quraan i.e. Qiraat in Fajr (Obligatory prayer), first two Rakaats of Maghrib & Isha, Jumau'ah and Eids' prayers and Taraawih and Witr prayers in the Holy month of Ramazaan is Wajib(essential). It is called Salaat-ul-Jahr. The voice of Imam in Salaat-ul-Jahr should be so loud that it could be heard at least in the first row of Jamaat.

Q16) In which prayer should Qiraat be in soft voice?

Ans: Qiraat in soft voice in the third Rakaat of Maghrib, third and fourth Rakaats of Isha and in all four Rakaats of Zuhr and Asr prayers is Wajib. Similarly, Qiraat in Nafl prayers in day time time should be at low pitch. However, one can, if wishes, recite Quraanic chapter or verses loudly in Nafl prayers at night. Soft voice should not be so low that one could not hear his own voice otherwise prayer will not be in order.

Q17) What are called those prayers in which Qiraat is made loudly?

Ans: Prayers in which Qiraat is done aloud are called Salaat-ul-Jahr and those in which Qiraat is made in soft voice are called Salaat-ul-Sirr.

Q18) Should one who offers prayers by himself make Qiraat aloud in Salaat-ul-Jahr?

Ans: It is optional for individual (he who offers prayer by himself) to recite Quraanic chapter or verses loudly or in soft voice in Salaat-ul-Jahr, but it is

better to make aloud Qiraat. However, Qiraat at low pitch is Wajib in missed (Qaza) prayers.

Q19) What is the minimum posture of Ruku?

Ans: The minimum posture of Ruku is that the hands should reach the knees when one bends and full bowing posture is that one's back should be straight.

Q20) What is Masnoon (accepted) method of Ruku?

Ans: In Ruku one should grasp his knees with the hands and the fingers and spread well on the knees; hands (elbows) should be aloof from the ribs and belly and the back and head should be so straight in level that the water does not brim over if a bowl full of water is placed on the back.

Q21) How should a hunch backed man perform Ruku?

Ans: A man whose hunch has bent his back to the extent of Ruku posture should perform Ruku with the gesture of his head. So is the case with the old man whose back has become bent due to old age. He should also do Ruku gesturing with his head.

Q22) What is Sajdah?

Ans: Placing the forehead firmly on the ground is called Sajdah. Placing the inside(s) of respective one toe of both the feet on the ground is an important condition of Sajdah, of three toes is Wajib and of all the ten toes is sunnah.

Q23) Is only one Sajdah obligatory in a Ruku or another too?

Ans: Two Sajood (singular: Sajdah) are obligatory in every Rakaat.

Q24) Will Sajdah be lawful if made only on the nose or only on the forehead?

Ans: One can observe Sajdah by placing only his nose on the ground if he can not touch his forehead with the ground due to some distress. However, the nose should be placed so firmly on the ground that its bone touches the ground. Making of Sajdah only on the nose without any sound reason make prayer void and it is Makrooh to make Sajdah only on the forehead if one has no difficulty in placing his nose on the ground.

Q25) What should one do if his forehead and nose are wounded?

Ans: He whose forehead and nose are wounded should observe Sajdah by gesture.

Q26) How long should one pause between two Sajdahs?

Ans: After having performed the first Sajdah one should sit erect well and then perform the second Sajdah. A pause (sitting erect well) between two prostrations is Wajib.

Q27) Will prayer be valid or not if Sajdah is made on a soft thing?

Ans: Observance of Sajdah on any soft thing like grass, cotton carpet etc. is lawful provided the forehead is passed thereon to the hilt otherwise not. Similarly the nose should also be pressed to the extent of its bone, otherwise prayer will have to be repeated.

Q28) Will prayer be in order if one is at a low place but prostrates on a raised place?

Ans: Prayer will not be in order if the place on which he prostrates is twelve fingers higher than the place under his feet. Otherwise prayer will be valid.

Q29) How long one should sit in Qa'ada-e-Akheera?

Ans: It is Farz to sit in Qa'ada-e-Akheera (last sitting posture in prayer) so long that one could recite complete Attahyaat (Tashah-hud) up to wa Rasoolu.

Q30) What does Khurooj-e-Bisun'ihee mean?

Ans: To end the prayer with intent after having completed all recitation in Qa'ada-e-Akheera is called Khurooj-e-Bisun'ihee. One must say Assalaam-o-Alaikumwa Rahmatullah otherwise the prayer will have to be repeated.

CHAPTER 21

ACTS OF PRAYER

Q1) What does Wajibaat (essential act) of prayer mean?

Ans: Wajibaat is plural of Wajib. Essential acts of prayer have to be observed necessarily. Sajdah Sahv (prostration for forgetfulness) will make up for any Wajib left out by mistake. However prayer will have to be repeated in case one does not observe Sajdah Sahv despite having left out any Wajib by mistake or leaves any Wajib deliberately.

Q2) How many Wajibaat are there in prayer?

Ans: There are 26 essential acts of prayer:

a. To say Allah-o-Akbar in Takbeer-e-Tahreema.

b. To recite Al-Hamd Sharif i.e. Surah Fateha.

c. To recite one small Surah (Quraanic chapter) or one big Quraanic verse or three small verses after Surah Fateha in the first two Rakaats of Farz prayer and in every Rakaat of Wajib, Sunnat and Nafl prayers.

d. To determine the first two Rakaats of Farz prayer for Qiraat.

e. To recite Al-Hamd Sharif before any Surah.

f. To observe Ruku immediately after completing Qiraat?

g. To follow the first Sajdah by second Sajdah i.e. to make two prostrations in succession.

h. To stay in Ruku, Sajood, Komah, Qaadah (plural is Quood) and Jalsah for a span in which one could say Subhaan Allah with ease.

i. To stand erect in Qaumah (after performance of Ruku).

j. To sit in Jalsah (between two prostrations).

k. To sit in Qa'ada-e-Ulaa (first sitting posture) in three and four Rakaats prayer (irrespective of Nafl) for such a time that one could recite Tashah-hud.

l. To recite complete Tashah-hud in both the Qu'ood (Qa'ada-e-Ulaa and Qa'ada-e-Akheera).

m. To say Assalaam-o-Alaikum wa Rahmatul Laah twice.

n. To recite Du'aa-e-Qunoot and say Takbeer-e-Qunoot in Witr prayer.

o. To utter six Takbeers of Eid-Ul-Fitr and Eid-Ul-Adha (Azha) respectively (three at the outset of prayer and the remaining three in the second Rakaat before going into Ruku) in the words of Allah-o-Akbar.

p. Aloud recitation from the Holy Quraan (Qiraat) by Imam in Salaat-ul-Jahr i.e. Fajr, Maghrib, Isha, Jumu'ah, both Eids and Taraawih and Witr prayers in Ramadhan-ul-mubarak and Qiraat in low voice by Imam in Salaat-ul-Sirr i.e. Zuhr and Asr prayers.

q. Muqtadi should follow Imam silently in Jamaat i.e. not to do Qiraat.

r. To follow Imam in all Wajibaat (essential acts) except Qiraat

s. To observe Sajdah on recitation the verse of prostration.

t. To observe Sajdah Sahv on any Sahv (forgetfulness) in prayer.

u. To observe every Wajib and Farz at their respective appointed places.

v. To observe Ruku only once in every Rakaats.

w. To observe two Sajood (prostrations) in every Rakaat.

x. To recite nothing after recitation of Tashah-hud in Qa'ada-e-Ulaa of Farz, Witr and Sunnat-e-Mukkadah prayers.

y. Not to observe Qa'adah before completing two Rakaats and not to observe Qa'ada after third Rakaat in four Rakaats prayer.

z. Not to delay the observance of Farais (obligatory acts) and Wajibaat (essential acts) in succession for a span in which one could recite Tasbih (Subhaan Allah) thrice.

Q3) **What does Sunan-us-Salaat mean?**

Ans: Sunan is plural of Sunnah. Sunan-us-Salaat means those things and acts which are practised by the Holy Prophet Muhammad (Peace be upon him) in prayer. There importance is not like that of Farz

and Wajib. Therefore, Sajdah Sahv observed if any Sunnah is left out by mistake. However to leave any Sunnat act deliberately is very bad and to treat it with contempt is a worst sin nay infidelity.

Q4) How many Sunnan are there in prayer?

Ans: There are thirty Sunnan in prayer:

1. To raise the hands for Takbeer-e-Tahreema.
2. To keep the fingers of the hands in their natural condition i.e. open and palms must face the Qiblah.
3. Not to lower the head while saying Takbeer.
4. To utter Takbeer before raising the hands. Similarly recite Takbeer-e-Qunoot and Takbeers in Eids prayers after having lifted the hands up to the ears. It is not Sunnah to raise hands on any occasion in prayer besides these ones.
5. Aloud utterance of Allah-o-Akbar, Sami Allahu Liman Hamidah, Salaam and other Takbeers by Imam.
6. To fold the hands below the navel immediately after Takbeer.
7. To recite Sana i.e. Subhana-kallaa-humma wa bi ham....
8. To recite Ta'awuz i.e. Aa'oozu-Billahi....
9. To say Aameen at the end of Surah Fateha.
10. To Utter all these glorifications in low voice.
11. To recite only Surah Fateha in the third and fourth Rakaats of Farz prayer.

12. To say Allah-o-Akbar while going into Ruku.
13. To utter Subhaana Rabbi-yal Azeem at least thrice in Ruku.
14. To hold fast to the knees with the fingers well-spread in Ruku.
15. While raising from Ruku, Imam should say Tasmee i.e. Sami Allahu-Liman-Hamid and Muqtadi should say Tahmeed i.e. Rabbanaa-Lakal-Hamd. Individual (he who offers prayer by himself) should say both Tasmee and Tahmeed.
16. To keep the head and back at level with each other in Ruku.
17. To say Allah-o-Akbar while going into Sajida and raising from it.
18. To place first the knees then the palms of the hands followed by nose and the forehead on the ground while performing Sajida and to raise first the forehead then the nose followed by the hands and the knees while raising from the Sajida.
19. To recite Subhana Rabbi-yal Alaa at least thrice in aloof in Prostration.
20. To keep the arms away from the sides, belly aloof from the thighs and elbows off the ground but not to keep the arms apart from the sides in Jamaat (congregation).
21. To sit between two prostrations like that of sitting for Tashah-hud i.e. to sit with one's left foot under him and the right foot standing (insides of the toes firmly placed on the ground) and the hands rest on the thighs.

and Wajib. Therefore, Sajdah Sahv observed if any Sunnah is left out by mistake. However to leave any Sunnat act deliberately is very bad and to treat it with contempt is a worst sin nay infidelity.

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14. To hold fast to the knees with the fingers well-spread in Ruku.
15. While raising from Ruku, Imam should say Tasmee i.e. Sami Allahu-Liman-Hamid and Muqtadi should say Tahmeed i.e. Rabbanaa-Lakal-Hamd. Individual (he who offers prayer by himself) should say both Tasmee and Tahmeed.
16. To keep the head and back at level with each other in Ruku.
17. To say Allah-o-Akbar while going into Sajida and raising from it.
18. To place first the knees then the palms of the hands followed by nose and the forehead on the ground while performing Sajida and to raise first the forehead then the nose followed by the hands and the knees while raising from the Sajida.
19. To recite Subhana Rabbi-yal Alaa at least thrice in aloof in Prostration.
20. To keep the arms away from the sides, belly aloof from the thighs and elbows off the ground but not to keep the arms apart from the sides in Jamaat (congregation).
21. To sit between two prostrations like that of sitting for Tashah-hud i.e. to sit with one's left foot under him and the right foot standing (insides of the toes firmly placed on the ground) and the hands rest on the thighs.

22. To keep the fingers of the hands joined up (pointing towards the Qiblah) and the insides of all the ten toes of the feet firmly placed on the ground facing the Qiblah during prostrations.
23. To sit on the left foot (spreading it on the ground) with the right foot standing on the insides of the toes which should face the Qiblah and keep the hands on the thighs near the knees after having completed two prostrations of the second Rakaat.
24. To indicate on the recitation of the Kalimah-i-Shadat in Qadah i.e. to raise the forefinger of the right hand on the word La (coupling the middle finger with the thumb and the ring and little fingers are bent towards the palm and lower it on reaching the word illa and then let all the fingers free to rest on the thigh.
25. To recite Durood Sharif (invocation of Allah's blessings on the Holy Prophet) after having recited Tashah-hud in the second Qa'adah (Qa'ada-e-Akheera). Recitation of Durood Sharif in first Qa'adah of Nafl prayer is commendable.
26. To make Dua (supplication) in Arabic for oneself, parents, Muslim teachers and for all Muslims after having recited Durood Sharif.
27. To say Salaam turning the face first towards the right side and then to the left.
28. To say Assalaam-o-Alaiekum wa Rahmatul Laah twice.
29. To intend Salaam for the worshipping believers, Kiraaman Kaatti-been and those angels who are posted for one's protection on each side.

Q5) What are Mustahbaat in prayer?

Ans: Desirable acts which beautify and perfect the performance of Salaat are called Mustahbaat singular Mustahab like:

a) To focus the look on the spot of prostration during Qiyaam, on the insteps of the feet during Ruku, in the lap during Qa'adah and Jalsah, on the point of the nose during prostration and on the shoulders while saying Salaam.

b) To restrain yawning by pressing the lower lip under the upper teeth and even then it is not controlled, put the back of the right hand over the mouth during Qiyaam and in other conditions use the left hand for the purpose. The best way to resist yawning is that the believer should recall in his heart that all the Prophets were protected from yawning, it will immediately vanish.

c) Not cough noisily.

d) Man should take his hands out if wrapped up in sheet of cloth, for Takbeer-e-Tahreema.

e) All Muqtadies (followers) and Imam should stand for prayer on Haieyaa 'Alal Falaah. It is against Sunnah to stand for iqaamah before it is uttered or is not uttered until Imam reaches his Musalla (the place where from the Imam leads prayer).

f) To keep the feet four toes apart during Qiyaam.

g) Muqtadi should begin his prayer following the Imam i.e. should not precede the Imam.

CHAPTER 22

AZAAN (CALL TO PRAYER)

Q1) What is Azaan?

Ans: The arrival of each Namaz time is heralded by a special call, so that Muslims make their way to the mosque and start preparing themselves for Namaz. This special call is called "Azaan".

Q2) Are there some specified words of Azaan?

Ans: Yes, there are specified words of Azaan, they are:

Allah-o-Akbar.	Allah is the Most Great.
Allah-o-Akbar	Allah is the Most Great.
Allah-o-Akbar.	Allah is the Most Great.
Allah-o-Akbar	Allah is the Most Great.
Ash-Hadu Alla-e-la-ha il lal Laah.	I Bear witness that there is no God save Allah.
Ash-Hadu Alla-e-la-ha il lal Laah.	I Bear witness that there is no God save Allah.
Ash-hadu Anna Muhammadar	I bear witness that Hazrat Muhammad (S.A.W) is

Rasoolul Laaah.	the Messenger of Allah.
Ash-hadu Anna Muhammadar	I bear witness that Hazrat Muhammad (S.A.W) is
Rasoolul Laaah.	the Messenger of Allah.
Hai-ya 'Alas-salaah.	Come to offer prayer.
Hai-ya 'Alas-salaah.	Come to offer prayer.
Hai-ya 'Alal-Flaah	Come to gain salvation.
Hai-ya 'Alal-Flaah	Come to gain salvation.
Allah-o-Akbar.	Allah is the Most Great
Allah-o-Akbar	Allah is the Most Great.
Laa ilaaha illal Laah.	There is none worthy of worship excepting Allah.

Q3) Are the same words repeated in every Azaan?

Ans: Yes, in every Azaan the same words are said except for Fajr Azaan in which these words "As-salaatu Khaierum Minan Naum" (prayer is better than sleep) are uttered twice after "Haiey-ya 'Alal-Flaah".

Q4) How should one recite Azaan?

Ans: The Muslim who intends to make Azaan (call to prayer) should stand, in the state of (Wuzu) ablution, on a high or elevated place outside the precinct of mosque facing the Qibla with his index fingers in his ears and loudly utter the words of Azaan and with little pauses so that everyone may hear him clearly. While saying "Haiey-ya 'Alas-

salaah" turn his face towards the right side and while saying "Haiey-ya 'Alal-Flaah" turn the face toward the left.

Q5) What is the person called who reads the Azaan?

Ans: He who reads the Azaan is called a Muazzin.

Q6) What should one do on hearing Azaan?

Ans: Upon hearing the Azaan one should stop what you are doing even recitation of the Holy Quraan. He should listen to it attentively and respond to it. Remaining busy in tasks ignoring Azaan may cause one to meet bad end (death).

Q7) What should one say in response to Azaan?

Ans: Believer should repeat the words of Muazzin but in response to "Haiey-ya 'Alas-salaah" and "Haiey-ya 'Alal-Flaah" he should say "Laa haula wa-la Quwwata illaa billaah" (there is no might and power but in Allah who helps (us) avoid sins and do good).

Q8) What should a believer do on hearing the blessed name of Hazrat Muhammad Mustafa (Peace be upon him) in Azaan?

Ans: Believer must invoke Allah's blessings (recite Drood Sharif) on him when Muazzin utters "Ash-hadu Anna Muhammadar Rasoolul Laaah" and better to say "Qurratu Aienee Beka Yaa Rasoolal

Laah. Alla-humma Matte'nee Bissam'I wal-Basar" (O' the Messenger of Allah! You are the delight of my eyes. O' Allah bless my hearing and sight faculties) while kissing his thumbs and then touching them with his eyes.

Q9) What should be recited on hearing "Assalaatu Khaierum Minan Naum" (Prayer is better than sleep)?

Ans: Say "Sadaqata Wa-Bararta wa-Bil-haqi Nataqt" (you have spoken the truth and done a good deed).

Q10) Which Duaa (supplication) is made after Azaan?

Ans: Recite Durood Sharif (invoke Allah Almighty's blessings on the Holy Prophet) followed by this Duaa:

Allaa-humma Rabba Haazihid-Da'watit-Taammati was-Salaatil Qaa-imati Aati Saiey-yidinaa Muhammada nil-Waseelata Wal-Fadeelata wad-darajater Raffee'ata wab-As-hu Maqaamam Mahmooda nil-lazee wa'attahu waj'alnaa Fee Shafaa, atehee Yaumal Qi-yaamah. Innaka Laa Tukhliful-mee'aad.

Meaning is:

O' Allah! The Sovereign Lord of the ever-establishing prayer and of this perfect call, grant our leader Hazrat Muhammad (Peace be upon him) "Al-Waseelah" (the loftiest position intersession) and "Al-fadeela" (the singular

excellence), and the highest rank and elevate him to "Maqaam-e-Mahmood" (an exclusively praise worthy primacy reserve only for the Holy Prophet) and bless us with his intersession on the Doomsday. Undoubtedly, you do not do anything against your promise.

CHAPTER 23

IQAAMAH (TAKBEER)

Q1) **What is Iqaamah (Takbeer)?**

Ans: Making call for the Jamaat, beginning of the Farz rakaat of the prayer, one person stands up and quickly with low voice recites the words of Azaan causing the believers to stand in rows behind the Imam, is called Iqaamah or Takbeer.

Q2) **What is the difference between Azaan and Iqaamah?**

Ans: There is a small difference between the Azaan and Iqaamah:

1. The forefingers are placed in the ears during the Azaan but not in Iqaamah
2. The Azaan is said at high place outside the mosque but Iqaamah is said in the front line of the Jamaat behind the right or left side of Imam.
3. The Iqaamah, after saying "Hayia lal falah", the following phrase is said twice: "Qad-ka-maa-tus-Salaah, Qad-ka-maa-tus-Salaah," (Prayer is ready to stand/establish)

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Q3) How to respond to Iqaamah?

Ans: Iqaamah should be responded like that of Azaan. However in response to "Qad Qaamatis Salaah" these words should be uttered: "Aqaamahal Laahu Ta'aala wa Adaamahaa Maadaamatis-Samaawaatu wal-Ard" (O' Allah keep it intact for ever till the sky and earth are in existence).

Q4) Should Iqaamah (Takbeer) be listened to in a sitting posture or standing position?

Ans: Imam and Muqtadi should stand upon hearing "Haiey-ya 'Alal-Flaah". It is an undesirable act to listen to Iqaamah standing.

Q5) What is he called who makes Iqaamah?

Ans: He who utters Iqaamah is called "Mukabbir".

Q6) Who should call Iqaamah?

Ans: The first right of uttering Iqaamah is of Muazzin who has made Azaan. However any other person can also make Iqaamah with his permission or in his absence.

CHAPTER 24

NAMAZ -E-JANAZAHH (SALATUL JANAZAHH)

Q1) What is Namaz-e-Janazahh?

Ans: Namaz-e-Janazahh is Farz Kafayah, that is, if one prays the prayer than all are bareeuz zimma [free of the responsiblity] otherwise all those who received the news but did not come are sinners.

Jammat is not a condition for this prayer, it is sufficient even if one person prays, and to deny the farziat, compulsion, of this salah is kufr, an act of disbelief.

Q2) What does Namaz-e-Janazahh consist of?

Ans: There are two parts of this Salah:

1) To say Allah-o-Akbar four times
2) Qayam which was three Sunnat Mukeda: Sana, Durood Shareef, and Dua for the deceased

Q3) What is the method of reading Namaz-e-Janazahh?

Ans: The following describes the method of reading Namaz-e-Janazahh:

Both the Imam and Muqtadee should make the niyyat:

"I make the niyyat for the prayer 4 takbeer of this namaz-e-Janazah, sana for Allah Almighty, Durood shareef for the Holy Prophet Muhammad (Peace be upon him), dua for this deceased, behind this Imam, facing Khana Kabba."

Now the Imam and muqtadee should raise their hands to their ears reciting Allah-o-Akbar and fold their hands underneath the navel as if you are reading namaz.

First Takbir:

Read Sana (with a slight difference):

Sub-ha-na kala huma, Wa bay ham-they ka, Wa-ta-ba-ra kas-mo ka, va ta-aa-la jaddu ka, Va jala sana oo-ka, Wa la-e-la ha, Ghai-rook

Meaning is:

Glory be to You Oh Allah, and praise be to You, and blessed is Your name, and exalted is Your Majesty, and there is none to be served besides You.

Second Takbir:

Then without your raising the hands, the Imam reads the takbeer (Allah-o-Akbar) aloud whereas the muqtadee must say it quietly.

Then you read Durood-e-Ibraheem quietly (same as namaz);

Allah-hum-ma sal-lay a-laa Muhammadinw, Wa-ala aa-li Muhammadin, Ka-maa sallay-ta a-laa ibraaheema, Wa-alaa aa-li ibraaheema, inna-ka hameedum majeed.

Allah-hum-ma baa-rik a-laa Muhammadinw, Wa-ala aa-li Muhammadin, ka-maa baa-rak-ta a-laa ibraaheema, Wa-alaa aa-li ibraaheema, inna-ka hameedum majeed.

Meaning is:

O Allah! shower Your mercy upon Muhammad and the followers of Muhammad , as You showered Your mercy upon Ibrahim and the followers of Ibrahim. Behold, You are Praiseworthy, Glorious.

Oh Allah! Shower Your blessing upon Muhammad, and the followers of Muhammad as You showered Your blessings upon Ibrahim and the followers of Ibrahim. Behold, You are Praiseworthy, Glorious.

Third Takbir:

Then without you raising the hands, the Imam reads the takbeer (Allah-o-Akbar) aloud whereas the muqtadee must say it quietly.

Then you read Dua. Dua for adults (male or female), boys and girls are different.

Dua for an adult man or woman:

Allah-hum-magh-fir li, Hay-yi-naa, Wa may-yiti-naa, Wa shaa-hi-di-naa, Wa ghaa-i-bi-naa, Wa sa-ghee-ri-naa, Wa ka-bee-ri-naa, Wa zaka-ri-naa, Wa un-saa-naa, Allah-hum-ma man, Ah-yay-ta-hoo, Min-naa fa-ah yi-hee, A-lal islaam, Wa man ta-waf-fay-ta-hoo, Min-naa fa-ta-waf-fa-hoo, A-lal ee-maan.

Meaning is:

Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. Oh Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die a Believer.

Dua for a boy:

Allah-hum-maj, Al-hu la-naa, Fa-ra-tan-w waj, Al-hu la-naa, Zukh-ran-w waj, Al-hu lanaa, Shaa-fee, An-w wa, Mu-shaf-fa, Aa.

Meaning is:

Oh! Allah, make him (this child) a source for our salvation and make him a source of reward and treasure for us and make him an intercessor for us and one whose intercession is accepted.

Dua for a girl:

Allah-hum-maj, Al-ha la-naa, Fa-ra-tan-w waj, Al-ha la-naa, Zukh-ran-w waj, Al-ha lanaa, Shaa-fee, An-w wa, Mu-shaf-fa, Aa.

Meaning:

Oh! Allah, make her (this child) a source for our salvation and make her a source of reward and treasure for us and make her an intercessor for us and one whose intercession is accepted.

After the dua, say Allah Akbar and now drop the hands and then turn the head both sides for salaam.

Fourth Takbir:

Then without your raising the hands, the Imam reads the takbeer (Allah-o-Akbar) aloud whereas the muqtadee must say it quietly.

Then without you raising the hands, the Imam says the Salam aloud whereas the muqtadee must say it quietly.

Salam is:

As-sa-laa-mu `a-lai-kum wa rah-ma-tul-laah.

Meaning :

Peace be on you and the mercy of Allah Almighty.

When the first Salam is read turn your face to the right and lower your right arm to your side, upon rsaying the second Salam turn your face to the left and lower your left arm to your side.

CHAPTER 25

AHKAM OF JANAZAHH

Q1) What are the Ahkam of Janazah

Ans: The Ahkam of Janazah are:

a) Some people pray while wearing shoes and many people pray Janazahh while standing on the shoes. If one prays wearing the shoes then it is necessary that the shoes and the earth underneath be pure and if one stands on the shoes then it is necessary that the shoes be pure.

b) There is more ihtiyat (care) that one does not pray while standing on the shoes. Stand on the earth, if you want you can stand upon your handkerchief.

c) It is necessary for the body of the deceased to be present; the Janazahh of the absent is not permissible

d) It is mustahab that the Imam stands with the coffin in front of him.

e) Several Janazahh maybe prayed at the same time; there is the option of putting the deceased in a row so that the coffins of all is in front of the Imam or in a line so that ones' head is in line with the other's feet and the others' feet is in line with the others' head. Wa ala hazal qayas (and presume the rest on this)

f) It is better to make three saf (rows) as it is mentioned in the Hadith that, "Whosevers' salatul Janazahh was read by three saf, they will be forgiven."

g) If there are, for example, seven people, then one should become the Imam, three people should stand in the first saf, two in the second saf, and one in the last saf (Guniyah)

h) In Janazahh, the last saf is the best out of all the saf. [Durre Mukhtar]

i) Masbooq, one who missed some takbeer, should say the rest of his takbeer after the Imam says salaam, and he should say only the takbeer without the supplicatoins if he fears that people may start to give shoulder to the Janazahh before he finishes all the supplications. [Durre Mukhtar]

j) One can join the Janazahh even after the fourth takbber until the Imam has not said salaam. After the salaam of the Imam, he should say Allah-o-Akbar thrice (Duree Mukhtar) and say salaam.

k) A child born alive or dead must be given a name, so that on the day of Qayamat the child will be resurrected and called by his name. (Durre Mukhtar, Raddul Muhtar)

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CHAPTER 26

JANAZAHH PROCESSION

Q1) What should an individual do in a Janazahh procession?

Ans: You should the following:

1) It is an act of ibadat to give shoulder to a Janazahh
2) It is not permissible nor allowed for ladies to go with the Janazahh.
3) A husband may shoulder his wife's Janazahh, lower it into the grave, and see the face. He may not give his wife gusul or touch her without anything between the body. The wife may give her husband gusul.
4) There is no harm if one person holds a small child in his arms and people hold the deceased one after the other.

CHAPTER 27

DUA'S FOR WUZU (SOME GOOD SUPPLICATIONS)

1. **While rinsing the mouth:**

   'Alla-humma A;innee 'Alaa Zikreka wa Shukreka wa Husne 'ibaadatik'

   (O' Allah! Help me, I will remember You and be thankful to You and worship You in a good manner).

2. **While sniffing up the water into nostrils:**

   'Allaa-humma Arehnee Raa-ihatal Jannati walaa Turehnee Raa-ihatan Naar'

   (O' Allah! Let me have the fragrance of paradise and protect me from the stench of hell).

3. **While washing the face:**

   'Allaa-humma baie-yid Wajhee Yauma Yabyaddu Wujuhoon wa Taswaddu Wajooh'

   (O' Allah! Grace my face with light on the day [Doomsday] when some faces will be bright and some black).

4. **While washing the right hand:**

'Allaa-Humma A'tinee Kitaabee Bi-yameenee wa Haasibnee Hisaaban Yaseera'

(O' Allah! Give my 'sheet of actions' in the right hand [on the Doomsday] and show leniency to me in reckoning).

5. **While washing the left hand:**

'Allaa-Humma Laa Ta'tinee Kitabee Bishimaalee walaa Mieon wa-Raaa-iZahree'

(O' Allah! Give me my 'sheet of actions' neither in the left hand nor from my back).

6. **While doing 'Masah' of the head:**

'Allaa-Humma Azillanee Tahta 'Arshika Yauma Laa Zilla illaa Zillu'Arshik'

(O' Allah! Put me under the shade of Your empyrean on the day when there will be no shade excepting the shade of your empyrean).

7. **While doing 'Masah' of the ears:**

'Allaa-Hummaj'alnee Minal Lazeena Yastame'oonal Qaula Fayattabe'oona Ahsanah'

(O' Allah! Make me of those who heed to the good point and act upon it).

8. **While doing 'Masah' of the neck:**

'Allaa-humma A'tiq Raqabatee Minan Naar'

(O' Allah! Free my neck from the fire [of hell]).

9. **While washing the right foot:**

'Allaa-Humma Sabbit Qadamee 'Alas-Siraate YaumaTazillul Aqdaam'

(O' Allah! Make me steady on 'Siraat' [Narrowpathway passing over the Hell to Paradise] on which others will be trembling).

10. **While washing the left foot:**

'Allaa-Hummaj'al Zanbee Maghfooran wa Sa'yee Mashkooran wa TijaarateeLan Taboor' (O' Allah! Forgive my sins bless my [good] effort with success and my business may not ruin).

11. **Soon After finishing Wuzu:**

'Allaa-Hummaj'alnee Minal Muta-tah-hireen'

(O' Allah! Make me of those who have repented and of those who are purified).

12. **Recite it standing and looking to the sky:**

'Subhaana-kal-Laahumma Wabe Hamdeka Ash-hadu Allaailaaha illaa Anta Astaghfiruka wa Atoobu ilaiek'

(All Glory be to You, O' Allah! and I praise You. I bear witness that there is no god but You alone. I seek Your forgiveness and repent to You).

GLOSSARY

Ameen	So be it or may this prayer be granted
Allah-o-Akbar	Allah Almighty is the greatest
Arsh-e-Moalla	A place on the highest heaven where the throne of the glory of Allah Almighty is situated
A.S.W	Alai-Hissalato-Wassalam
A.S	Alai-Hissalam (Peace be upon him)
Asr	The late afternoon prayer
Assalam-o-Alaikum	The word of greeting and farewell peace be upon you
Ata-e-yat	This is prayed in the qaidah (sitting position) of namaz
Atar	A form of sent worn by men
Auliya	Allah Almighty's saints
Ayat	A verse of the holy Quran

Ayat-ul-Kursi	An ayat of the holy Quran
Azab	Punishment, Torment
Baligh	A boy or a girl who has reached puberty; boys reach puberty between the age of 12 and 15 years and girls between the age 9 and 15 years. One of the signs of puberty in boys is the growth of sperm and in girls the beginning of monthly period this is the age when a person is physically able to become a father or a mother
CE	Christian era
Caliph	The head of state; this position is based on the notion of a successor to Prophet; according to Sunnis ideally elected by the people or their representatives. Also known as Khalifa
Caliphate	Is the Islamic form of government representing the political unity and leadership of the Muslim world.,
Chughal-Khaur	Tale teller; backbiter
Chughlee	Tell tale; backbite

Darood-e-Ibrahim	This darood is prayed in the last qaidah (sitting position) of namaz after Ata-e-yat
Darood Sharif	Prayer of mercy and blessing for Holy Prophet Muhammad (Peace be upon him)
Death	Wissal
Dinar	A Coin
Dirham	A silver coin of arabia of the size of a 10 pence coin in the times of the Holy Prophet Muhammad (Peace be upon him)
Dua	Prayer to Allah Almighty asking for help, protection etc
Duaa-e-Qunoot	A dua prayed in the third rakat of Witr of Isha namaz
Eid	A day of happiness and celebration
Eid Milad-un-Nabi	The birthday of the Holy Prophet Muhammad (Peace be upon him) on 12th Rabi-ul-Awwal
Eid namaz	A special congregational prayer read in the mosque of two rakat wajib namaz offered on the days of Eid-ul-Fitr and Eid-ul-Adha

Eid-ul-Adha	The day of celebration on 10th Zul Hajj, after Hajj
Eid-ul-Fitr	The day of celebration on 1st of Shawwal, after Ramadhan ends
Etikaaf	Retirement to mosque for a specified period
Fajr	The morning prayer
Farz	These are obligatory acts because they are commanded by Allah Almighty in the Holy Quran
Farz-e-Kifaya	These acts are farz (obligatory) on every Muslim within a certain area, but if even one person perform it, its responsibility will be removed from everyone, otherwise everyone will be a grave sinner, e.g. Namaz-e-Janaza is Farz-e-Kifayah for men
Fatiha (Surah Fatiha)	The first surah in the holy Quran, prayed in every qiyam (standing position) of namaz
Feel (surah Feel)	A surah of the holy Quran in the 30th book
Fiqah	Islamic law

Gheebat	Backbiting (saying bad things about a person when the person is not present)
Ghusl	Taking a bath according to the method prescribed by Islamic teachings
Hadees	Saying or action of the Holy Prophet Muhammad (Peace be upon him)
Haiz	Monthly period (menstruation) in women
Hajj	Pilgrimage to the holy city of Makkah in the month of Zul HAJJ
Halal	Anything that is acceptable for usage in Islam
Haram	Anything that is clearly and emphatically forbidden in Islam
Haya	Sense of shame
Ikhlas (Surah Ikhlas)	A surah of the holy Quran
Ilm-e-ghaib	Knowledge of the unseen

Imam	One who leads a Jamaat (congregational) prayer is called Imam
Iman	Muslim faith
Injeel	Bible - the holy book revealed on Hazrat Isa (A.S)
Iqamat	The words similar to Azan called out a little faster and softer than Azan just before the Jamaat begin
Isha	The night prayer
Islam	The Muslim religion
Istighfar	Seeking the forgiveness of Allah Almighty
Istihaza	Abnormal vaginal bleeding due to some form of illness
Istinja	The washing and cleaning of the private parts with water after urinating (passing water) or excreting (expel waste from the body)
Itikaf	Retirement (to a mosque) for a continuing prayer
Jamaat	Congregational prayer

Jannat	Paradise
Jihad	Struggle in the way of Allah Almighty for the truth (Islamic war)
Juma	Friday
Juma namaz	2 rakat farz congregational prayer said in the Mosque on Friday in place of Zuhr prayer
Jumad-ul-Ula	Fifth month of the Islamic year
Jumad-ul-Sani	Sixth month of the Islamic year, also called Jumad-ul-Akhira
Jumbi	A person on whom Ghusl is farz
Kaabah tullah	The holy house of Allah Almighty in makkah
Kaffara	Compensation for the sin committed by someone
Kafir	Infidel (a person who is not a muslim)
Kafiroon (Surah Kafiroon)	A surah of the holy Quran
Karaamat	Plural is Karaamaat
Karaamaat	mini miracles

Khalifa	The head of state; this position is based on the notion of a successor to Prophet; according to Sunnis ideally elected by the people or their representatives. Also known as Caliph.
Karbala	A place in Iraq where Hazrat Imam Hussain (R.A.T.A) was martyred
Khutba	Sermon
Kufr	An act or saying which makes an individual become a kafir (infidel)
Maghrib	The evening prayer
Makkah	A city in Saudi Arabia where the holy Kaaba exists
Makruh	The things disliked in Islam
Makruh-e-Tahrimi	This is near to haraam, its performance is sin
Makruh-e-Tanzihi	This act is not a sin, but one who avoids it will receive a great deal of sawab (reward)
Malak	Angels
Malaikah	Plural of Malak (angels)

Mani The fluid discharged from the sexual organs of male and female due to orgasm

Masah Drawing the wet hand over the head during wuzu

Masbooq A person who joins a Jamaat (congregational) prayer late, i.e. after the imam has finished one or more rakat's of the namaz

Maumin A true Muslim believer

Mazi A clear fluid discharged (in small amounts) from the sexual organs of male and female due to sexual desire, without orgasm

Mehndi A red dye obtained from a plant called henna and is used by women for dyeing their hands, nails, etc

Miswak A special wooden stick used for cleaning the teeth

Muharram First month of the Islamic year

Muqtadees The men who are following the imam during a Jamaat (congregational) prayer

Musafir A musafir is a traveller who travels over 57.5 miles away from home and stays at his destination for less than 15 days will be called a musafir at this destination

Mustahab Preferable act

Nafl Optional, voluntary prayer

Namaz The act of worshipping Allah Almighty according to the teachings of the Holy Prophet Muhammad (Peace be upon him)

Namaz-e-Janaza The namaz offered at a funeral

Namaz-e-Masbooq The namaz prayed by a masbooq

Napaak Unclean, impure

Nifas Bleeding after childbirth

Nijasat Napaak (impure) substance

Niyyat Intention (i.e. aim and purpose of the heart)

Paak Pure and clean

Qadah Sitting position in namaz

Qadr (surah Qadr) A surah of the holy Quran

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Qasr namaz	The prayer of two rakat farz namaz of Zuhr, Asr and Isha instead of four rakat qasr namaz is prayed only by musafirs
Qayamat	The day of resurrection and judgement
Qaza	To miss a namaz, roza etc and perform it after its proper time
Qiyam	Standing position in namaz
Quraish (Surah Quraish)	A surah of the holy Quran
Quran	The name of the last and the greatest book of Allah Almighty which was revealed to the Holy Prophet Muhammad (Peace be upon him) the last and the greatest messenger.
Qurbani	To sacrifice an animal like goat, sheep, cow or a camel on the day of Eid-ul-Adha
R.A	Razi Allah-talla-an-hu (may Allah Almighty be pleased with him) Razi Allah-talla-an-ha (may Allah Almighty be pleased with her)
Rabi-ul-Akhir	Fourth month of the Islamic year

Rabi-ul-Awwal	Third month of the Islamic year
Rajab	Seventh month of the Islamic year
Rakaat	The part of namaz which includes a qayam (standing position), ruku and two sajdas
Ramzan	The ninth month of the Islamic year the most blessing month of the Islamic year the month of fasting
Roza	Fasting
Ruku	Bowing position in namaz
Sabr	Patience
Sadqa-e-Fitr	A small charity given by rich muslims to poor muslims before the namaz of eid-ul-fitr, preferably in ramzan
Safar	Second month of the Islamic year
Sahaba	Companion's of the Holy Prophet Muhammad (Peace be upon him)
Sajda	Prostration in namaz
Salam	Greeting
Sana	The praise of Allah Almighty that is read immediately after namaz begins

S.A.W — Sallallahu-alai-hi-wasallam it means 'may the blessing and mercy of Allah Almighty be upon him'

Sawab — Reward

Syed — A descendent of the Holy Prophet Muhammad (Peace be upon him)

Sehri — The meal taken before dawn to begin a fast

Shab-e-Baraat — A very holy night on 15th 0f Shaban

Shab-e-Meraj — A very holy night on the 27th Rajab

Shab-e-Qadr — A very holy night which is likely to be on 27th Ramzan

Shaban — Eighth month of the Islamic year

Shafaat — The intercession of the Holy Prophet Muhammad (Peace be upon him) for his followers on the day of qayamat

Shaheid — Martyr (one who gave his life in the way of Allah Almighty)

Shaitan — Devil (satan)

Shawwal — Tenth month of the Islamic year

Sunnat — An action, word or thought performed, liked or commanded by Holy Prophet Muhammad (Peace be upon him)

Sunnat-e-Ghair Muakkada — An action of the Holy Prophet Muhammad (Peace be upon him) which he sometimes performed and sometimes left out it's non-performance is not a sin, but one who carries it out receives a great deal of swab (reward)

Sunnat-e-Muakkada — An action of the Holy Prophet Muhammad (Peace be upon him) proved to have been his general practice (emphasised Sunnah), it's non performance is a sin

Surah — Any one of 114 chapters of the holy Quran

Surman — Antimony reduced to fine powder for applying to the eyes

Taabaeen — Successors to the Sahaba's

Taba-Taabaeen — Successors to the Taabaeen

Tafseer — Explanation of the translation of the holy Quran

Takabbur	Thinking, speaking or acting as though others were lower than oneself, one's family, one's country, etc, arrogance
Takbeer	(1) Saying Allah-o-Akbar (2) See also Iqamat
Taawwuz	Saying Aa-oo-zo billah he-minash-shai-ta nira-jeem
Taqdeer	All the actions which we will perform (good or bad) and all the events which will take place are already known, written and controlled by Allah Almighty
Tasbih	The repetition of Allah Almighty's names and praise (usually by using a rosary)
Tasmiyah	Bismillah-hirahma nira-heem
Taubah	Sorrow for having done wrong; asking Allah Almighty to forgive your sins
Tayammum	An alternative method of performing wuzu or ghusl
Tola	A unit of weight equal to 1288 grams
Wa-alaikum-us-salam	This is said in reply to Assalam-o-alaikum

Wajib	The act hinted by Allah Almighty in the holy Quran also, these acts were commanded and always performed by the Holy Prophet Muhammad (Peace be upon him) disobedience or disbelief of any wajib act is a grave sin
Witr	The name of three rakat wajib namaz of Isha
Wali	Saint
Wilaayat	Sainthood
Wissal	Death
Wuzu	Ablution (also called Wudhu)
Yaseen	A surah of the holy Quran (36th Chapter), at the end of the 22nd para and comprises of five rukus
Yaum-e-Ashurah	Ashurah day – 10th Muharram
Zakat	The special charity given by rich Muslims to poor Muslims every year
Zawal	The time when the sun is over the head

Zuhr	The mid day prayer
Zul Hajj	Twelfth month of the Islamic year
Zul Qada	Eleventh month of the Islamic year



Researched & Compiled by:
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Published & Distributed by:
ANJAMAN ISLAHUL MUSLIMEEN

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